The Voice of the Spirit

by

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Introduction

THIS BOOK is the outgrowth of lectures given in class work. It is not written, therefore, for the general public either in style, method, or content. While this book is quite extensive in its coverage of the subject of the Spirit there is no claim made to originality, completeness, or perfection. It leaves much to be desired. No doubt, it will prove itself unsatisfactory to the writer as he grows in the grace and knowledge of God the Spirit. Such as it is we commit it to God and to the spiritual well-being of those for whom it was intended—my students.

All references are from the King James Version unless otherwise stated.

CHAPTER ONE

The Supply of the Spirit

THE APOSTLE PAUL in his letter to the Philippians confidently referred to "the supply of the Spirit of Jesus Christ" (1:19)—a phrase short and simple, but having a profound meaning. It speaks to us of a fountainhead from which flows all of the riches of God's resources.

In this chapter we would present to our readers a preview of the following workings of God in the saint through this *supply*. It is our prayer that, as God's dealings through the Spirit are enlarged upon in the succeeding chapters, the reader may clearly hear the voice of the Spirit in each of these workings.

The redemptive work of Jesus Christ, both in anticipation and in history, has made possible to mankind the gift of the Spirit.

All the revelation we have of God's purposes in grace to mankind is to be found in the book we know as the Bible. This is the product of the Spirit as He inspired yielded men to write.

The Spirit is the agent who convicts men they are lost sinners. He reveals to mankind God's love unveiled in Jesus Christ. He takes of the things of Christ and interprets them unto men.

On their acceptance of Jesus Christ as Saviour the Spirit imparts to repentant sinners a new life born of the Spirit.

The Spirit is given to born-again men to indwell them, seal them, witness to their salvation, integrate them into the body of Christ—the Church.

In the battle against carnality in our being, it is the Spirit only who can wage a successful fight against this awful force—inherited sin.

We have never seen Jesus Christ. The basis of all we know about Him is discovered in the Bible. The Spirit is the only one who can intelligently and effectively develop a Christlike life within the believer.

If the branches are to bear like fruit of the Vine, Jesus Christ, it must be by the Spirit who endues with power to that end. He imparts supernatural gifts for that purpose.

No person alone, however unusual he may be in mind, body, and spirit, can carry out the plan of God to reach the world with the witness of the gospel. Sooner or later he must die. This ministry can be done only by One who never dies, the Spirit of God.

The bodily resurrection of the saints of God depends on the Spirit. He who raised Jesus out from among the dead will quicken the mortal body of all believers in Christ Jesus.

Who can know the limits of "the supply of the Spirit of Jesus Christ"? The gift of God to us through Jesus Christ is the Spirit. He in turn longs to fill us to our capacity. We determine that limit. The world awaits men and women filled with the Spirit. To whom much is given much is required. "The Spirit and the bride say, Come" (Rev. 22:17). It has been well stated that our attitude toward the Spirit of God determines our attitude toward Jesus Christ, God manifest in the flesh.

CHAPTER TWO

The Deity of the Spirit

I. Plain Statement of Deity

II. Attributes of Deity

III. Association with Deity

IV. Works of Spirit

V. Scripture Comparisons

I. Plain Statement of Deity

In Acts 5:3 Peter accused Ananias of lying to the Holy Ghost. In the very next verse the speaker referred to the same Spirit as God: "Thou has not lied unto men, but unto God." Peter recognized the Spirit as God.

II. Attributes of Deity

A. *Creative Power.* "The Spirit of God moved upon the face of the waters" (Gen. 1:2). The power

to create can be attributed only to a supreme being.

B. *Omniscience.* "The Spirit searcheth all things" (1 Cor. 2:9, 10). The Spirit has all knowledge and is all-knowing. Man's knowledge is limited. Therefore the Spirit is Deity. He knows all things.

C. *Omnipresence.* "Whither shall I go from thy spirit?" (Psa. 139:7-10). This can refer only to Deity, never to human beings or angels.

D. *Eternal Existence.* ". . . the eternal Spirit . . ." (Heb. 9:14). The word "eternal" is the same word that is used of God where He is spoken of as eternal. He is before anything was and will continue on into eternity. Only God can be *before* and *after* time. Therefore, in view of these attributes, the Spirit is God.

III. Association with Deity

A. *Baptismal formula.* ". . . baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). The Spirit is placed on an equality with the Father and the Son.

B. *Benediction.* "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14).

IV. Works of the Spirit

A. *Positive.* There are certain things concerning which Deity alone is efficient:

1. Resurrection. First Peter 3:18 mentions the Spirit as the source of resurrection: ". . . quickened by the Spirit."

2. Life. John 3:5 states, ". . . born of water and of the Spirit."

B. *Negative.* The Spirit can be sinned against (Matt. 12:31) to the point of no forgiveness. This can never be said of man but only of Deity: ". . . blasphemy against the Holy Ghost . . ."

C. *Joint Works in Creation.*

1. God. "God, who created all things" (Eph. 3:9).

2. Christ. "For by him [Christ] were all things created" (Col. 1:16).

3. Spirit. "The spirit of God hath made me" (Job 33:4).

Only Deity can create. All three—Father, Son, and Spirit—are *equally* related to this creative act.

V. Scripture Comparisons

The words of Isaiah 6:8, 9 are attributed to the *Lord:* ". . . the voice of the Lord, saying . . ."; yet in Acts 28:25 these same words are attributed to the *Spirit.*

The words of Jeremiah 31:31, 33, 34 were spoken by the Lord; yet Hebrews 10:15, 16 in referring to this passage says, "The Holy Ghost . . . had said before, This is the covenant . . ."

Fountain of Love! Thyself true God!
Who through eternal days
From Father and from Son hast flowed
In uncreated ways!

O Majesty unspeakable!
O Person all divine!
How in the Threefold Majesty,
Doth Thy Procession shine!

Fixed in the Godhead's awful light
Thy fiery Breath doth move;
Thou art a wonder by Thyself
To worship and to love!

—Frederick W. Faber.

CHAPTER THREE

The Spirit and the Scriptures

By the Scriptures we mean the books commonly accepted as the Old and the New Testaments. By the word "Spirit" we refer to Him of whom we have learned in Chapter One. In this chapter we propose that the Scriptures, as written in their original tongues, are the work of the Spirit. By *original tongues* is meant the Greek of the New Testament and the Hebrew of the Old Testament.

In hundreds of places in the Scriptures we find expressions like these: "the word of the Lord came unto"; "the Lord spoke unto." We are confining ourselves to the statements that concern the Spirit in His relation to the Scriptures. In Second Peter 1:21 we read, "Holy men of God spake as they were moved by the Holy Ghost." This does not necessarily imply that these *men* were inspired, but rather that their *words* or *writings* were inspired. Neither does it mean that *every* word they spoke or wrote was in-

spired, but only those words which were spoken or written at the time they were moved by the Holy Ghost. This permitted the Spirit's moving upon and speaking through their intelligence, experience, and personality.

On the *ability* of the Spirit to speak to men, we have such passages as the following:

"The Spirit of the Lord spake by me" (2 Sam. 23:2).

"David himself said by the Holy Ghost" (Mark 12:36).

"The Holy Ghost by the mouth of David spake" (Acts 1:16).

"Yea, saith the Spirit" (Rev. 14:13).

"The Spirit saith unto the churches" (Rev. 2:7).

In First Chronicles 28:12, 19 David expressly stated that the Spirit caused him to write the plans for the Temple. It is not necessary to confine the Spirit's method of speaking to a voice. The breath of God can cause vibrations to speak to men by thunders, dreams, visions, earthquakes, etc. Psalm 19 is a good commentary on this possibility. In Exodus 33:11 we read, "The Lord spake unto Moses face to face." Elijah heard God in a still small voice (1 Kings 19: 12). Daniel said, "I heard the voice of his words"

(10:9). In Genesis 18 God talked to Abraham. In Exodus 3:6 God spoke out of a burning bush: "He said, I am the God of thy father."

When Jesus Christ told His disciples, "He [Holy Ghost] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), He opened the door for the continued inspiration of the words of God in what we term the New Testament. Peter in his first epistle affirmed "the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven" (1:12). Paul declared the source of the revelations when he said, "As is now revealed . . . by the Spirit" (Eph. 3:5).

Jesus Christ said David, the psalmist, had the Spirit (Matt. 22:43). The writer to the Hebrews assured us that the Holy Ghost spoke to the people in the days of Moses by the Tabernacle (9:8). Peter said the Spirit was *in* the prophets (1 Pet. 1:11).

We conclude that the Scriptures in their original form are the product of the Spirit and have in them no human weakness or error. They are God's portrait of Himself as an instrument to produce a work of grace upon humanity. They are the implement to

qualify and equip men for their life work. Truly David and all the prophets wrote the inspired words we designate as the Scriptures. Such beautiful and imperishable words no man could have written unless he were endued by God the Spirit. We grieve the Spirit when we do not believe the inspired Word of God that unveils the Christ of God.

CHAPTER FOUR

The Spirit and Creation

WHERE WORKS ARE ascribed to God in the Scriptures, the Son and the Spirit are included as part of the Godhead. Where there is no distinction or mention of any particular member, we conclude that each is equally concerned and responsible in that particular work as a whole. Genesis 1:1 is an example: "In the beginning God created the heaven and the earth." There is no distinction of Father, Son, and Spirit. The thought is Deity in its unified perfection.

Where works are ascribed to some part of the Godhead, we conclude it is intended to reveal that particular manifestation of Deity that had or has some peculiar part in that work. This does not preclude all of Deity having a part, nor does it prevent any other member of Deity having some other share in the responsibiilty.

We give an illustration of the above statement.

In addition to the affirmation of Genesis 1:1 where the Godhead is mentioned, to which we have already referred, we have the declaration of Colossians 1:16, 17 where Christ is acknowledged in the same work of the creation: "For by him [Christ] were all things created." Likewise in Job 26:13 the Spirit is named in connection with this same work: "By his spirit he hath garnished the heavens." The Spirit was engaged in the creation of the heaven and of the earth (Gen. 1:2). The verses in Colossians place the emphasis on Christ; the other references attribute creation to the Spirit. This does not mean that the Son took no part where the Spirit is mentioned, nor that the Spirit took no part where Christ is named.

Inasmuch as this is a study of the Spirit, we shall pass by the Scriptures that attribute creation to God as a unity, or to the Father or to the Son as parts of that unity, and shall concentrate on the Spirit in that unity.

In our meditation on the Spirit we will increasingly find that the *concluding* and *perfecting* works of God are attributed to the Spirit. This is so in creation. We shall endeavor to trace this work of the Spirit in creation under the following headings:

(1) Creation of the Universe

Isaiah suggested that the Spirit was the agent in the creation of the heaven and the earth or the universe (40:12-14). The emphasis is on the *regulated* creation: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?"

(2) Creation of the Heavens

"By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (Job 26:13).

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth" (Psa. 33:6).

Not only the heavens but the hosts that inhabit the heavens came from the breath of God's mouth. The word "breath" is the same word as "Spirit" in Genesis 1:2. Job attributed the unsurpassing beauty of the heavens to the Spirit. The orthodox Jews believed that the words "the crooked serpent" refer to the Milky Way. Whether this be true or not, they refer likely to some outstanding constellation. The words "the host" in their frequent scriptural use refer to any and all beings that occupy the heavens. They are evidently innumerable.

(3) Creation of the Earth

"The Spirit of God moved upon the face of the waters" (Gen. 1:2).

The earth, as we know it now, is the product of the Spirit's energy. All that follows in life, light, and love is the result of that moving of the Spirit upon an unfinished, uninhabited waste.

(4) Creation of the Animals

"Thou sendest forth thy spirit, they are created" (Psa. 104:30).

This statement, taken together with the context, suggests that the Spirit is not only behind all original creation of animal life, but that He is the principle that continues life.

(5) Creation of Humanity

When man was created, according to Genesis 2:7 and Job 33:4, he had somewhat in common with the animals in their physical life and type. But of man only it is said, "The breath of the Almighty hath given me life," and "The Lord God . . . breathed into his nostrils the breath of life; and man became a living soul." With this compare Job 27:3. God's glory is

seen in every star, but His best in original creation is seen in man, His highest creation. Man was formed with the ability to know God and to enjoy Him. He was made with a capacity to fulfill all the proper duties and functions toward God and toward his fellows. Man was created with the capacity of living without sin and with the capacity of loving God and his fellows.

A commentary on the remarkable nature of man is found in Psalm 139:14-16. Thus, morally, mentally, and physically, man was a marvelous product of Deity by the work of the Spirit. "I am fearfully and wonderfully made . . . In thy book all my members were written . . . when as yet there was none of them."

(6) Creation of the Scriptures

The survival of the Scriptures despite the ravages of time and the attacks of men is a testimony to the veracity of the statement, "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Only because the Scriptures were inspired by God's Spirit can the words live and contain the inherent power to produce life in their readers. "All scripture is given by inspiration of God" (2 Tim. 3:16).

(7) Creation of the Body of Jesus

"That which is conceived in her is of the Holy Ghost" (Matt. 1:20). See also Luke 1:35 and Hebrews 10:5.

God did not create Christ. Christ is God eternal. God the Holy Spirit did create in Mary a living body for the Christ. "Thou shalt call his name Jesus." This was an advance on the original creation of man.

(8) Creation of the New Man

Inasmuch as this will be examined in a later chapter (12), we merely refer to it here (John 3:5).

(9) Creation of the Tabernacle

In the Book of Exodus we have the account of that unique building, the Tabernacle. It was brought into being under the Spirit of God (31:3-5).

(10) Creation of the Temple

Some centuries after the era of the Tabernacle, God ordered a great Temple to be built in Jerusalem. This was done under the creative power of the Spirit (1 Chron. 28: 12, 19).

(11) Creation of the Church

During the present age is being built, in this unfriendly world, the most remarkable organism ever conceived—the Church. It is fashioned by the Spirit (Eph. 2:22).

(12) Creation in Prophecy

Ezekiel 37 is a prophetic forecast of the spiritual rebirth of the nation of Israel, God's chosen people. This coming together of dry bones will be the product of the Spirit. The word translated "breath" (v. 9) is the word translated "Spirit" elsewhere. He will be the agent in Israel's resurrection. "(I) shall put my spirit in you, and ye shall live" (v. 14).

CHAPTER FIVE

The Spirit and Old Testament History

A REVIEW OF THE Spirit in the Old and the New Testaments discloses the fact that the *basic* things in the New Testament which refer to the person and the work of the Spirit were *already* in evidence in the Old Testament. The difference, as revealed in the New Testament, consists of a wider outpouring of the Spirit and an accelerated ministry of the Church as a result of the finished work of Jesus Christ.

We have already learned of the ministry of the Spirit in creation as it is stated in Genesis 1:2. The next reference is in Genesis 2:7 where the word "breath" is used. This has been referred to in the chapter on creation (4). It is worthy of note, however, that the One we call the third person of the Trinity was the second person in the order of revelation in Genesis.

We now come to Genesis 6:3 where the word "strive" is used in connection with the Spirit's opera-

tion on unbelievers: "My spirit shall not always strive with man." It carries the thought of wrestling and indicates the concern of the Spirit over man's lost estate. At the same time the Spirit respects the sovereign will of man. Although the setting is local, the principle seems to be universal in the light of other Scriptures, such as John 16:8-11 and other plain statements, that it is not God's will that any man should perish.

The last reference to the Spirit in Genesis gives the words of a heathen king concerning Joseph, the prime minister. He recognized the Spirit of God in Joseph. It is the first recorded reference to the Spirit *in* a man: "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38). This demonstrates the fact that such an experience was possible in Old Testament times.

Exodus 28:3, ". . . whom I have filled with the spirit of wisdom," would place the *filling* of the Spirit as an Old Testament experience long before it became a New Testament command. See also Exodus 31:3 and 35:31. In each case the filling was related to *service* for God and for men. It was connected with the impartation of special gifts and the excitement of natural capabilities.

It is interesting to observe that six of the seven references regarding the Spirit in Numbers contain a new word, the word "upon"—11:17, 25 (2), 26, 29; 24:2. "The spirit rested upon them" (11:26). The exception is found in Numbers 27:18 where the Spirit was declared to be *in* Joshua. Furthermore, it seems that every mention of the Spirit in Numbers is in connection with equipment for leadership. A good illustration of this is found in Numbers 11:16, 17 where it is indicated that the Spirit was upon Moses. In most instances the Spirit is linked with mental ability and with utterance. This is the first record we have of the bestowal of the gift of prophecy.

The only reference to the Spirit in Deuteronomy relates to Joshua (34:9). In Numbers it is asserted of Joshua that the Spirit was in him. Here we have the record that he was *full* of the Spirit. This is one Old Testament instance where the laying on of hands was accompanied by the filling of the Spirit.

The Book of Judges has seven references to the Spirit: 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14. In every instance but one the wording "came upon" is used—"The Spirit of the Lord came mightily upon him." The exception is, "And the Spirit of the Lord began to move him" (13:25). Inasmuch as the other

references portray the Spirit as coming upon Samson, we have a complete unity of thought in Judges. The *coming upon* was evidently temporary and was associated with a miracle. It was done to promote good and to arrest evil in a day of great evil.

There are seven testimonies to the Spirit in First Samuel: 10:6, 10; 11:6; 16:13, 14; 19:20, 23. All but one use the term "upon." The exception is found in the record where the Spirit is said to have *departed from* Saul (16:14). These are associated directly or indirectly with the political good and the leadership of Israel. The enduement was accompanied by gifts, among them the gift of prophecy which seemed to be some ecstatic utterance rather than recorded words. It could have been that which in the New Testament is designated as unknown tongues. The spiritual condition of the recipient seemed to have no bearing on the bestowal.

David made a direct statement concerning the source of his immediate words: "The Spirit of the Lord spake by me" (2 Sam. 23:2, 3). This is just another declaration of the fact of the Spirit's work as the author of the Scriptures.

We will consider the passages about the Spirit in the Books of Kings and Chronicles as a group.

There is no uniformity of *phraseology,* but there is similarity of *purpose.* In every operation of the Spirit there is a resulting manifestation on behalf of others, generally in the political field. In First Kings 18:12 the Spirit is revealed as a supernatural force upon Elijah's body in the matter of his defiance of a bad king: "The Spirit of the Lord shall carry thee whither I know not." Second Kings 2:16 is much the same in manifestation. A physical result is suggested in First Chronicles 12:18, and it is related to political interests. The instance in First Chronicles 28:11, 12 had doubtless the same purpose. This passage has to do with the building of the house of the Lord which was the governmental center of national Israel. Second Chronicles 15:1 suggests imparted supernatural physical courage in connection with a political event.

In the Book of Nehemiah there are two references to the Spirit. The first speaks of the time of Israel's wilderness wanderings: "Thou gavest also thy good spirit to instruct them" (9:20). This verse sheds interesting light on the Spirit's relationship to those people in a period of spiritual declension. The second is in regard to Israel's apostasy in the time of the kings: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets"

(v. 30). In both instances the Spirit spoke to the people to instruct them and to plead with them.

It is interesting to observe that the four references to the Spirit in Job are all related to His creative work: 26:13; 27:3; 32:8; 33:4. It has been said that Job wrote over one hundred doctrinal statements that are consistent with all the later writings of Scripture.

In the Psalms the Spirit appears to have been very personal to the writer. "Take not thy holy spirit from me. . . . Uphold me with thy free spirit" (51:11, 12). See also 104:30; 139:7; 143:10. The first is one of the few Old Testament references that attaches a quality to the Spirit—*holy*. It refers to joy and strength derived from the Spirit. It is not necessary to deduct from these verses that the writer actually believed the Spirit would depart from him. Rather, they emphasize that which the New Testament so abundantly teaches—the impossibility of living a God-fearing life without the Spirit. Psalm 104:30 has already been considered (Ch. 4). Psalm 143:10 is in the same vein as Psalm 51:11, 12—that of personal experience. When God demands holiness, He furnishes the power to be holy.

Our only quotation from the books of wisdom is found in Proverbs 1:23 where we have the phrase

"pour out." "I will pour out my spirit unto you, I will make known my words unto you." This is apparently a promise and could be connected with teaching, and even with inspiration.

O for that flame of living fire,
Which shone so bright in saints of old!
Which bade their souls to heaven aspire,
Calm in distress, in danger bold.

Where is that Spirit, Lord, which dwelt
In Abrah'm's breast, and sealed him Thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine?

Is not Thy grace as mighty now
As when Elijah felt its power;
When glory beamed from Moses' brow,
Or Job endured the trying hour?

Remember, Lord, the ancient days;
Renew Thy work; Thy grace restore;
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour.

—WILLIAM H. BATHURST.

CHAPTER SIX

The Spirit and Old Testament Prophecy

PROPHECY HAS TO do mostly with the advent of the Christ, but at times it is related to the Spirit.

It appears that Isaiah 11:1 refers to the coming *incarnation* of the Christ: "There shall come forth a rod out of the stem of Jesse." Verses 2 and 3 foretell the fullness of the Spirit that would rest upon this coming One: "The spirit of the Lord shall rest upon him . . . and shall make him of quick understanding." Isaiah 42:1, 2 suggests the coming relationship of the Spirit to Jesus Christ in His *character* before men: "I have put my spirit upon him . . . He shall not cry, nor lift up . . ." Isaiah 59:19 declares, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This might well refer to the victory of Jesus Christ as Redeemer at Calvary. In Isaiah 61:1-3 we read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach . . ." This foretells the coming *ministry* of Jesus Christ in the power of the Spirit.

Israel

Many of the prophecies are associated with the future of the nation of Israel. These can also be related to the spiritual blessings of our day.

Isaiah 4:4 anticipates a purging of national Israel by the Spirit of burning. Isaiah 30:1 is along the same line. Isaiah 32:15 is probably a figure of speech that looks forward to a time of spiritual reviving. See Isaiah 40:7. Isaiah 44:3 indicates a time of coming blessing, a time when the Spirit will be poured out upon Israel: "For I will pour water upon him that is thirsty."

Isaiah 63:10, 11, 14 is quite illuminating. The word "vexed" here means *persistent grieving*. It reveals God's Spirit as being definitely present with Israel in the wilderness to guide, to reprove, to give rest: "They . . . vexed his holy Spirit"; "the Spirit of the Lord caused him to rest." If verse 11 refers to Moses, then the Spirit was *in* him during that time.

The vision of Deity in Ezekiel 1:20 indicates the activity of Deity to be of the Spirit: "The spirit of the living creature was in the wheels." Particularly is the glory of God associated with the Spirit in Ezekiel. See Ezekiel 3:12, 14, 24; 8:3; 10:17; 11:1, 5, 24; 43:5. "The spirit took me up . . . and, behold, the glory

of the Lord filled the house." Here we are taught that the Spirit entered a man, spoke, exercised physical powers, guided, fell upon, gave visions.

Ezekiel prophesied a day coming when God will put His Spirit *within* Israel: "I will put my spirit within you, and cause you to walk in my statutes" (36:26, 27). Ezekiel 37:14 is in the same strain. In both cases spiritual blessing will be the result. Ezekiel 39: 29 uses the words "poured out."

Various

There are a few references to the Spirit in Daniel, all of which give the Spirit as the secret of Daniel's character and gifts (4:8, 9, 18; 5:11, 12, 14; 6:3). Micah 3:8 likewise seems to be personal.

The one text in Joel 2:28, 29 concerns a coming effusion of the Spirit upon all flesh: "I will pour out my spirit upon all flesh." In Acts 2:16, 17 this is interpreted as belonging to our day. It is not stated in Joel there was no Spirit before his day; rather, there would come in God's plan a wider, fuller outpouring at some future time.

Micah 2:7 presents a challenge to Israel to trust the Spirit: "O thou that art named the house of Jacob, is the spirit of the Lord straitened?" Haggai 2:5 is

also much the same. Zechariah 4:6 answers any objections that might arise as to the possibility of Israel's return to God: "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 12:10 joins with the several previous quotations concerning a coming change in the heart of Israel by the Spirit of God: "And I will pour . . . upon the inhabitants of Jerusalem, the spirit of grace and of supplications."

Zechariah 7:12 refers to the inspiration of the words of the prophets: ". . . the words which the Lord of hosts hath sent in his spirit by the former prophets."

Miracles

The reader of the Old Testament will observe that most contacts of the Spirit with an object resulted in phenomena. We call these results, miracles. Examples of these are: creation (Gen. 1:2), gift of prophecy (Num. 11:25), physical vigor (Judg. 14:6). These bestowals of the Spirit quite evidently were not in the nature of *graces* for spiritual development, but rather in the form of *gifts* for some *unusual* service. In most of the instances where the Spirit came *on* men, it was to empower them against some form of evil or to develop in them some quality to be used on behalf

of others. Indeed, it would appear that in many cases these bestowals were largely at the will of God rather than at the will of man. We can go so far as to suggest that at times they were not necessarily determined by the spiritual condition of the recipient. It is seriously open to question as to whether King Saul was ever what we call a saved man, yet we read that "the Spirit of God came upon Saul" (1 Sam. 11:6).

SUMMARY

The work of the Spirit in the Old Testament seems to move in four areas:

(1) *Political.* The Spirit was given to Moses' helpers to empower them to be capable judges: "I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee" (Num. 11:16, 17). He was given to Saul to invest him with power to rule as a king (1 Sam. 10:6, 10).

(2) *Moral.* The Spirit came on Gideon to set him apart as a revivalist (Judg. 6:34).

(3) *Physical.* The Spirit came on Samson to give his body unusual strength (Judg. 14:6). He came into Ezekiel to endue him with unusual physical

energy: "The spirit entered into me . . . and set me upon my feet" (Ezek. 2:2).

(4) *Intellectual.* The Spirit was bestowed upon Bezaleel and his helpers to give them wisdom and understanding: "I have filled him with the spirit of God, in wisdom, and in understanding." (See Exodus 31:2, 3 and 35:30, 31.)

If we had no New Testament we would know much about the Spirit from the Old Testament. The Spirit was *with, in,* and *upon* men; men were *full* of the Spirit. All the gifts of the Spirit found in the New Testament are observed in operation in the Old Testament. In fact, everything unfolded about the Spirit in the New Testament is already found in the Old Testament with one exception. That is a new word, "baptize." Nevertheless, even this idea is forecast in Joel 2 and is related in Acts 2 as a fulfillment of the promise in Joel.

We summarize the revelations of the Spirit in the Old Testament:

(1) We have His Deity, Personality, and Titles.

(2) We see Him as the Holy One, the Bestower of character.

(3) He is the One who equips for service.

(4) He is the source of supernatural gifts, wisdom, miracles, prophecies, gives words to the tongue and mind, and gives discernment of spirits.

(5) He inspired the words of Scripture.

(6) He is in men. He is poured out on men. He fills men.

(7) He rebukes sin and gives life to men. He was with men.

(8) He operates on the minds, hearts, and bodies of men.

Come Holy Ghost, our hearts inspire;
Let us Thy influence prove,
Source of the old prophetic fire,
Fountain of life and love.

Come, Holy Ghost, for moved by Thee
Thy prophets wrote and spoke;
Unlock the truth, Thyself the key;
Unseal the sacred Book.

—CHARLES WESLEY.

The Spirit and Jesus Christ

We are not writing of the Spirit's relationship to Christ; that is involved in His Deity. We are writing of His relationship to Christ when He, the eternal Christ, became *Jesus Christ*—God in the flesh.

The Birth of Jesus

The Spirit had a very definite part in the birth of Jesus (Matt. 1:18, 20). We have traced in the Old Testament different instances where the Spirit came upon people with miraculous effects upon their mental, moral, and physical being. This is one more instance, the difference here being that He came upon a *woman.* The act of the creation of a body is nothing new to the Spirit who four thousand years before had already created man (Gen. 2:7; Job 33:4). At birth Jesus Christ did not put on personality, but a nature (human). This was the nature that we have had since the Fall, minus sin and all that is related to sin (Rom. 8:3).

The Anointing of Jesus

The anointing of Jesus has generally been termed "the baptism of Jesus," but we fail to find the term "baptism" used in this connection. Indeed, the word "anointing" may not be correct (see Matt. 3:16; Mark 1:10; Luke 3:22; John 1:32; Acts 10:38). In the Old Testament priests, prophets, and kings were anointed, generally at God's command and by a God-sent man who poured oil on their head in performing this rite. This indicated a change of *position* in relationship to God and man, not necessarily any change of *character* in the anointed one. The result was that the anointed one entered upon a new and God-appointed ministry. It is the only place in Jesus' life where the statements of Hebrews 1:9 and Acts 10:38 seem to fit. Anointing was not a new filling, but prior to and preparatory for the entry upon a new phase of life and purpose.

We have no record that Jesus had entered upon any public ministry up to this time. Such a ministry now begins. No *man* could anoint Jesus. It had to be an equal. God the Father sent upon Him an equal —the Spirit. We emphasize that it was not a dove, but something that appeared like a dove. There might be a parallel between this operation of the Spirit on

Jesus Christ and that of the moving of the Spirit recorded in Genesis where the Spirit moved or fluttered upon the waters, resulting in light, life, and love.

While this Spirit manifestation at Jesus' baptism in water was evidently invisible to the general public, it was seen not only by Jesus but also by John the Baptist, according to the statement in John 1:32-34. He had been prepared of God for this very eventuality. He took it as the sufficient evidence that this carpenter's son was the expected Christ. It is likewise to be observed that John the Baptist, as well as the Gospel writers, mentions the Spirit in a casual manner as someone so well known to them and others of their day as to need no explanation. This agrees with our conviction that the Spirit was better known in Old Testament days than is generally believed. Probably even today men see Jesus only as a carpenter's son until the Spirit reveals Him to them as God.

The Temptation of Jesus

This temptation took place soon after the anointing and under the direction of the Spirit. Two writers use the word "led"; the other, "driveth" (Matt. 4:1; Mark 1:12; Luke 4:1). The results proved how completely a human under Spirit-control was more than a

match for any satanic onslaught. There was nothing hurried, no effort to escape. It ended in a leisurely victory.

Jesus' life was a perfect will in coöperation with a perfect spirit in a perfect nature. Nothing could break in on that. In this connection, but without an exact historical date, we refer to John 3:34. God could give to Him the Spirit without measure because there was in Him no ego to oppose. His capacity was as perfect as the One who filled and controlled it.

Power in the Ministry of Jesus

Only Luke records this unusual power (4:14, 18). Concerning this, Jesus said, "The Spirit of the Lord is upon me . . .," and He connected it with the idea not of a change in *character*, but of a change in *purpose*. Even though Jesus Christ was already full of the Spirit, according to Luke 4:1, the time had come for a new outward manifestation—that of preaching. From now on until His earthly work was finished, we have reason to believe that Jesus never lost this power; yet we must remember that He often preached without recorded results. He was always calm, deliberate, poised, and self-disciplined. The Spirit can act on a strong mind, body, and spirit without producing dis-

order or frenzy; it is not always so on weak flesh.

We have glimpses of this power throughout His varied ministry. By it He cast out devils (Matt. 12:28). He gave commandments (Acts 1:2). He went about doing good and healing the sick (Acts 10:38). He revealed wisdom (Matt. 12:18). We make much of Jesus Christ's self-emptying but too little of Jesus Christ's filling with the Spirit. We think of power as noise. Jesus Christ was very quiet.

Power in the Death of Jesus

If we interpret Hebrews 9:14 aright, the work of the Spirit extended on through Jesus Christ's death. It would seem apparent that the eternal Spirit is related to the offering up of Christ in His vicarious death. He who created the body in Mary took care of the body in death. He who had used Jesus Christ in life now preserved Him from destruction in death.

Power in the Resurrection of Jesus

The Scriptures link the resurrection of the body of Jesus Christ with the operation of the Spirit: ". . . being put to death in the flesh, but quickened by the Spirit" (1 Pet. 3:18). This brings us to First Timothy 3:16 where the word "justified" is translated

"exonerated" in some versions. The fact that Jesus Christ was raised from the dead by the Spirit exonerated Him from all possibility of being an impostor. Man can know the *humanity* of Jesus by reason, but the *deity* of Jesus is revealed only by the Spirit who exonerated Him. The presence and prominence of the Spirit in Jesus Christ distinguishes Him from all impostors.

Come, gracious Spirit, heavenly Dove,
With light and comfort from above;
Be Thou our Guardian, Thou our Guide,
O'er every thought and step preside.

The light of truth to us display,
That we may know and choose Thy way;
Plant holy fear in every heart,
That we from God may ne'er depart.

Lead us to Christ, the living Way,
Nor let us from His pastures stray;
Lead us to holiness, the road
That we must take to dwell with God.

—Simon Browne.

CHAPTER EIGHT

Jesus Christ's Teachings on the Spirit

THE TEACHINGS OF JESUS CHRIST on the Spirit are extensive and of great importance. We shall divide them into two chapters for purposes of clarity and emphasis. The first we will consider will be the scattered teachings found in the Gospels.

Jesus attested that the Spirit is the Inspirer of the Old Testament Scripture. This is stated in Matthew 22:43 and Mark 12:36. "David himself said by the Holy Ghost."

The words of Matthew 12:31, 32; Mark 3:28, 29, and Luke 12:10 have puzzled many. Do they teach the unpardonable sin? Does God ever refuse pardon to anyone? As we shall see in a subsequent chapter (11), all operations of the Spirit on the unbeliever's heart are with the purpose of producing repentance and saving faith in Jesus Christ. If an unbeliever once and for all rejects the Spirit, can he ever have any more interest in his personal salvation?

Let us look at this in another light. When Jesus Christ died, He completed the work needful for men's salvation. The *application* is left to the Spirit. He is the final visitation of Deity available to sinful men. When men refuse Him, there is nothing left. In their unbelief they commit the *one* sin that leaves them without forgiveness; *all* else can be forgiven. As long as men manifest the slightest interest in God, in their souls, in their future, we can be sure the Spirit is still working with them and they have not committed what is commonly called the unpardonable sin.

The unpardonable sin cannot be committed by (a) a thoughtless child, (b) an immature youth, (c) a feeble-minded individual. It must proceed from (a) malice, (b) premeditation, (c) a sound mind, (d) action contrary to instructed knowledge. It places a man in a position where he will never seek pardon of God. This sin is not acute and temporary, but it is a crystallized state of heart and mind. Of this sin Oswald Sanders wrote: "(1) It is not a sin of ignorance. (2) It is not an isolated act. (3) It is a sin of the heart. (4) It is a sin committed in willful resistance to the striving of the Spirit."

Matthew 28:19 presents the personality and deity of the Spirit and His equality in the Godhead in the

quest for the salvation of men. The little English word "in" is in the Greek "into." We are baptized into all the graces and gifts of the Spirit. Luke 11:13 is an encouragement. It establishes man's *ability* to receive the Spirit. It teaches God's *will* to give the Spirit. Asking, as it appears here, does not necessarily mean audible prayer; it can mean simple desire. Asking and receiving do not demand exact theological terms or intelligence in reception. No hungry heart goes unsatisfied, no matter how imperfect its terminology.

Matthew 10:19, 20 and Mark 13:11 are not given to encourage preachers to neglect preparation. They are given for those saints, whoever they may be, who suffer unusual persecution.

For the most part the teachings of Jesus Christ on the Spirit were recorded by the writer John and were given forth during the last few weeks of Jesus' earthly ministry. Prior to this the teachings in the Gospel of John are few, but they are important.

John 1:32, 33 has been considered previously (Ch. 7).

John 3:5, 6, 8 follows. As far as it concerns regeneration, we leave that for Chapter Twelve. It would seem that Jesus Christ and Nicodemus were on

common ground when He spoke of the person of the Spirit. Jesus mentioned the Spirit quite casually as though He expected Nicodemus to have no difficulty on that score. Nicodemus' difficulty was with the work of the Spirit.

John 3:34 has been referred to in Chapter Seven. We must distinguish between the Spirit filling and the Spirit given without measure. No matter how filled and how often filled, saints can never have the Spirit *without* measure. They can be filled only to *their* measure. To Jesus Christ alone can the words of this Scripture be applied. Inasmuch as He had the Spirit without measure, He can pass on to men in His body, the Church, that full measure to be distributed as the Spirit wills, in grace, gift, and direction.

John 4:24 states that "God is a Spirit." The word "a" is not in the original. This woman, in common with many today, associated God unduly with observances and localities. She needed this lesson. Worship is the development of our spirit Godward. Our spirit operates either through our flesh worldward, or through God's Spirit in us heavenward. It is our responsibility to cultivate the Spirit in our spirit Godward. God is not confined to a place or a body. The word "worship," found 170 times, means "bow down thyself."

We have studied the Spirit as the Giver of the inspired Word, the Scriptures. In John 6:63 it is asserted that He quickens and, in this instance, His *words* quicken. He produces life. When a man partakes of the Spirit, He is one with Christ in eternal life.

The statement, "The Holy Ghost was not yet given" (John 7:37-39), cannot mean that He had *never* come to men, either in them, on them, or to fill them. It would be contrary to facts. We believe the meaning is in the words "should receive." The record in Acts is that of a vital and emphasized relationship to the Church on the part of the Spirit for the avowed purpose of carrying out the *new* thing, the spreading of the gospel to the ends of the earth. That in turn was dependent on Jesus Christ's having been glorified.

All of this fits in with the picture when it says, ". . . in the last day . . . of the feast." On the last day of the feast the priests did not go down to the Pool of Siloam as on the previous seven days to secure water for the altar and the sacrifices. It is then that Jesus tells of the water they can have from heaven.

Jesus Christ has been glorified and we are now in the period of the last day, the day of the drawing of the heaven-sent water, the Spirit. The world-wide

gospel work of this era is accomplished *only* through the operation of the Spirit. This is the era of the pouring out—"rivers." Inasmuch as the Spirit works only in and through men, everything depends on men being filled with the Spirit. Let us be careful to note that this filling is not the result of *seeking* the Spirit but of *thirsting* after Jesus Christ, of *drinking* of Christ, of *believing* in Christ. It is the glorified Christ, the smitten Rock from whom comes the living waters.

We have one more passage, John 20:22, a much disputed one and a seemingly misplaced statement. It is related to the world-purpose of preaching forgiveness of sins through Jesus Christ. We do not take this to mean that these disciples did *not* have the Spirit at the time. Rather, Jesus wanted them to receive the Spirit in the *new* way of a passion and vision for the world—His passion and vision. He was soon to go; they were to be left. He wanted them to rely on Another, even as they had relied on Him. The Spirit was to take over and they were to receive *Him*. It was one last touch.

The test of all teaching on the Spirit is:

(1) Does it exalt Jesus Christ?

(2) Does it promote holiness of life?

(3) Does it promote zeal for world evangelism?

CHAPTER NINE

The Comforter

WE NOW PRESENT A cluster of teachings of Jesus Christ as set forth in John 13 through 16. In this portion we meet with the word "Comforter" for the first time.

In John 14:16, 17, 26 Jesus Christ passed on to the Spirit the momentous task of continuing His work. The word "Comforter" means "one alongside, who would not go away but would abide." Even as Jesus Christ dwelt among men, so would the Spirit; yea, He would do what Jesus could not do—He would be *in* them as the Spirit of truth. He would definitely exalt Jesus Christ, unify the saints, produce holiness, comfort, give assurance, produce worship, and convince others of their spiritual needs. Above all else, He would promote the gospel of Jesus Christ to the ends of the earth.

The word "Comforter" suggests a treasure inexhaustible that can at any time be called upon for help. None of the above statements would preclude the

idea that the disciples did not *already* have the Spirit. God the Father would send them the Spirit in a new or *special* capacity as a Comforter. Chapters 14, 15, and 16 of this Gospel clearly show that Jesus Christ knew His earthly ministry was about to be finished, and that the great and final work of the Spirit was yet to begin.

In order to appreciate the meaning of the word "Comforter" as used by Jesus Christ in John 14:16, it is necessary to read the context. There are some very familiar and touching scenes in chapters 13 and 14. He was going away and Another was to take His place among them. This One He called the "Comforter." A strong One was to take over and glorify the name of Jesus Christ by completing Christ's plans.

Primarily, He was the Comforter of *Jesus Christ* before He was to become *our* Comforter. Jesus Christ had absolute faith in the work of the Spirit. Time has rewarded that faith. Despite the weakness of Christians and the opposition of non-Christians, nothing has stopped, and nothing ever will stop, Jesus Christ's plan for world evangelism.

We pause to observe that an ambiguous text must never be permitted to upset the joy of a clear text.

To many John 14:16, 17 is uncertain, in that it states that "he dwelleth with you, and shall be in you." The difficulty is in the use of the prepositions "with" and "in." Over against this is the assurance that the Spirit is in every Christian. Certainly this does not refer to the Spirit-filled ones only. The Corinthians were more carnal than spiritual, yet Paul said of them, ". . . your body is the temple of the Holy Ghost which is in you." Dare we exclude the Old Testament saints from this experience of the Indweller? See Genesis 41:38, Numbers 27:18, First Peter 1:11, and others. If those addressed were believers, then indeed the Spirit was in them (Rom. 8:9).

We must look elsewhere for the solution of this problem. Jesus Christ was preparing the disciples for His departure (John 14:1-11). He encouraged them to greater things (vv. 12-14), and He told them how this will be (vv. 15-17). He had been *with* them, but the Spirit would be *in* them. He was local and on the outside, but the Spirit would be in them everywhere they went. Was not Jesus Christ speaking of the Church collectively rather than of the disciples individually?

Jesus called the Spirit "another Comforter." He is here to plead Christ's cause, to defend His name,

to administer His property, to be His representative. To the believer and to the Church the Spirit is a Comforter. He is all that Jesus Christ would have been if He had tarried among us and been the personal companion and counselor of each and all. The presence of the Spirit insures a finished task. He will guide the Church until its task is completed.

In the last recorded discourses of Jesus Christ, He was definitely preparing the disciples for an event. His presence among them, limited by a human body, was precious, but greater things than personal pleasures lay in store for them. The "greater works" (v. 12) were yet to be done. For this purpose it was necessary for Him and for them that He go to the Father. In His place would come another called the Comforter, the Spirit of truth (vv. 16, 17). Jesus Christ went so far as to say, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (16:7).

Jesus Christ had a greater work to do, something absolutely foreign to selfish man, something more difficult than anything ever before projected of God. It concerned fruit bearing, much fruit, fruit that would remain (ch. 15). It concerned the further-

ance of the purposes of Jesus Christ: "As thou hast sent me into the world, even so have I also sent them into the world" (17:18). This greater work was to be the responsibility of the Church—His body—under the direction of the Spirit.

In the Old Testament God gave to mankind many illustrations of how the impossible can be done by His Spirit. Now the culminating impossibility of all time is to become possible and He explains how. The Spirit will guide (16:13), will teach (14:26), will testify (15:26), and will reprove the world (16:7-11). He will encourage (16:13). He will unfold Jesus Christ's plans (16:14). He will take Christ's place in and among the saints. With such a leader the task of Pentecost shall be done! What a loving touch there is in John 20:22: "And when he [Jesus] had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." This was the test.

We believe they responded and proved their faith in Jesus Christ by definitely giving the Spirit His place as the other Comforter. Can anyone doubt what Jesus Christ meant? He was not telling them that men had never had the Spirit before, either in, upon, or filling them. He was telling them that just as previously they had leaned on Him, so in the fu-

ture they were to lean on another—the Spirit of God.

Now that Jesus Christ was glorified, the Spirit would take over the work of building the Kingdom of God out of representatives from all tribes and nations of men. That is what the Lord meant as He closed the period between His resurrection and His ascension. Said the Lord Jesus Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "Repentance and remission of sins should be preached in his name among all nations . . . but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:47-49). "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The spotlight was on the *coming* event and its significance. The Spirit would lead them to witness of Christ. Their *field* would be the world. The *method* would be witnessing and preaching. The *theme* would be the glorified Jesus Christ. They would begin at Jerusalem and never stop until the ends of the earth

were reached. The dispensation of the Spirit was about to begin.

This title "Comforter" is often limited in our thinking to those who are in sorrow or trouble, and particularly to older people. It is refreshing to discover that this revelation was given rather to young people, mostly, if not all, young men. They and their successors had a tremendous task ahead that demanded prodigious strength of spirit as well as of mind and body.

We summarize John 14, 15, and 16, as related to the Comforter:

(1) The Spirit to come on the disciples would be the same One as was in the Lord Jesus Christ.

(2) He would be to them what He had been to Him in life and character.

(3) He would be to them all that Jesus had been to them in ministry.

(4) By Jesus' departure the disciples would be the richer rather than the poorer.

(5) He would be the other self of Jesus Christ. Christ would live in them by the Spirit's indwelling.

(6) The mission of the Spirit would be to take

of the things of Jesus Christ and make them available to His disciples.

(7) He would come on them in an unusual manner to complete the world-wide mission of the Christ.

Conclusion

Can we afford to lightly treat the Spirit when Jesus Christ depended so much upon Him?

Is not our attitude toward the Spirit a criterion of our devotion to Jesus Christ, even as the sinner's attitude toward Jesus Christ is the evidence of his attitude toward God? Oh, to know the Spirit better! Christ wanted the disciples to understand that *all* He said and did was *by* the Spirit.

CHAPTER TEN

The Baptism with the Spirit

LITTLE DIFFICULTY should be experienced with the word "baptism." The problem may be with the expression "baptism with the Spirit." The word "baptism" in its various grammatical forms is found only in the New Testament. It is mentioned over one hundred times. Of these, the majority refer to water baptism, several have various applications, and seven in all refer to the Spirit. Inasmuch as we are dealing with the subject of the Spirit, we are restricted to the seven uses of the word "baptism." The seven are found in: Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16; First Corinthians 12:13. Of the first four, two mention fire; two do not. When Jesus Christ referred to this baptism in Acts 1:5, He made no mention of fire, nor did Peter in Acts 11:15-17.

The Gospel accounts all refer to the same statement of John the Baptist. The baptism mentioned in

First Corinthians 12:13 is *by* the Spirit into the body of Christ—the Church. This baptism will be dealt with in a later chapter (17). We are now considering the baptism with the Spirit by Jesus Christ, the account of which is confined to the passages in the Gospels, Acts 1, and Acts 11.

The baptism with the Spirit as set forth in each of the four Gospels was prophetic; it was still future. The reference in Acts 1:5, while future, was about to be fulfilled. That in Acts 11 is history. Somewhere between Acts 1:5 and Acts 11 this baptism became an actuality. That was on the Day of Pentecost.

We propose that this baptism, with the exception of First Corinthians 12:13, is never related to the individual saint for individual benefits. However, we do assert that it cannot do otherwise than bring blessing to the individual saint who enters into this experience. At the outset we would make a few observations. The baptism with the Spirit is not for the individual primarily, but for the *collective body*. The saint is not taught to *ask* for nor to *seek* the baptism with the Spirit. If we except the baptism of First Corinthians 12:13, there is no indication that God ever intended there should be other baptisms of the Spirit, or that saints should pray for another baptism.

Our first proposition was negative. Second, we propose that the baptism with the Spirit was the distinctly *new* phase of Jesus Christ's work, that of outpouring upon the *Church* the vision and the power to go beyond all racial and religious boundaries to take the gospel to *all* men. We have already seen in the chapter on the Spirit in the Old Testament (5) that God was preparing men for an *outpouring* of the Spirit. This was still *future* when John the Baptist uttered his prophecy or promise. Jesus Christ added to this expectancy by His endeavor to make the disciples Spirit-conscious through His discourses recorded in John 14, 15, and 16.

The Anticipation of Pentecost

This advent of the Spirit was of such importance as to make it expedient for Jesus Christ to go away. The Spirit's coming would result in the flow of rivers of living waters (John 7:38). This new phase in the plans of Deity was dependent on the *finished* work of Jesus Christ (v. 39). The disciples were to be tested as to their attitude toward the Spirit (20:22). We believe they responded favorably. Jesus Christ connected this same outpouring with one message, the

preaching of forgiveness of sins in His name among all nations (Luke 24:45-49). In Acts 1:8 Jesus Christ refers to the same event when He says, ". . . after that the Holy Ghost is come upon you." He gives its one purpose—to make men witnesses to the uttermost parts of the earth.

The Holy Ghost came on the Day of Pentecost not by any efforts or persuasions of men, but by the sovereign will of God: ". . . the day of Pentecost was fully come" (2:1). Later Peter looked back to the event of Acts 2 and interpreted it as the fulfillment of the prophecy of John the Baptist.

In Leviticus 23 the Lord ordered a feast to be kept fifty days after the Passover. This is the meaning of the word "Pentecost," fifty days after. It was to be a time of recognition of God's goodness in the past and of anticipation of the ingathering of a great harvest.

In Joel 2:28-32 the Lord God made a pronouncement that something new on the earth would happen. "I will pour out my spirit upon all flesh." It would be a period of wonders. It would be a time of salvation. It would end in a terrible judgment upon men. The centuries went by, then it happened, on the Day of Pentecost. It was on the occasion of the events of

Acts 2 that Peter, inspired by the Spirit, declared, "This is that which was spoken by the prophet Joel." Two phenomena took place: first, the place was filled; second, all the individuals present were filled. In a later chapter (18) we will refer to the second; here we consider the first. The climax of Old Testament preparation and the teachings of Jesus Christ was reached in the baptism with the Spirit.

The people of Israel were educated to have visible fire associated with the beginning of great epochs. The great covenant between God and Israel was witnessed to by fire, "a smoking furnace, and a burning lamp" (Gen. 15:17). God dedicated the Tabernacle by fire: "The glory of the Lord filled the tabernacle" (Ex. 40:34). In her new life Israel was guided by a pillar of fire. Now comes the inauguration of a great new era with "tongues like as of fire" (Acts 2:3), a fire that will continue to burn until every tribe has heard the message.

The baptism with the Spirit was *unconditional.* Peter recognized this event as the baptism foretold by Jesus Christ. "Then remembered I the word of the Lord, how that he had said, . . . ye shall be baptized with the Holy Ghost" (11:16). The Head of the Church, Jesus Christ, first baptized the assembled

Jews (ch. 2), then the assembled Gentiles (ch. 10), into this dispensation of the Spirit. The disciples were launched on the great work of preaching Jesus Christ to the ends of the earth. With this baptism there was inaugurated God's plan for the world. *Prophecy* had become *history.*

Calvary has come and gone and so has Pentecost. Millions have utterly failed to understand Calvary, but that has not changed it. Millions of saints have failed to grasp the meaning of Pentecost, but that does not change it. Dr. A. B. Simpson said, "The Day of Pentecost itself was a great missionary rally."

It can be argued that other terms are used interchangeably for this baptism. In Luke 24:49 it is called an enduement, for the purpose of spreading the gospel. In Acts 1:8 the words "come upon" are used, a correct explanation of what took place. In Acts 2:2 it says that the house was "filled"; this would be a natural result. The filling of verse 4 is a result of the filling or baptism of verse 2 and was *individual* as each yielded himself to the Spirit. In Acts 10:44-47 the words used are, "fell on," "gift of the Holy Ghost."

The Challenge of Pentecost

The casual reading of the history of the Early Church, as recorded in the Book of Acts, convinces

the reader of two things: (1) the importance of the Spirit; (2) the work of the Spirit in giving the gospel to the world. These two are inseparably related. The enemy of Jesus Christ all too often succeeds in diverting the saints from the power of the Spirit and the work of world-wide evangelism by substituting laudable things. Oh, for a return to the meaning and purpose of Pentecost and, in that sense, another Pentecost!

In behalf of those afar off, Peter wanted a recognition of the Spirit (Acts 2:38, 39). Peter's refilling in Acts 4:8 was in the interest of the unhindered spread of the gospel. The desired filling of the Spirit in Acts 6:3 was in order to free equipped men to prosecute the forward advance of the gospel. The Spirit's work in Acts 8:15, 17, 29 was connected with the missionary work according to the plan of Acts 1:8. Paul's filling of the Spirit in Acts 9:17 was vitally connected with the advance of the Church (v. 15).

It was the purpose of the Spirit in Acts 10 to break down barriers and push the gospel into new territories. This may also be said of Acts 13:2 and all that resulted. In Acts 15 the Holy Spirit was urging the brethren to forget their differences and to push on with the gospel to *all* men. In Acts 16:6, 7 the Holy Spirit was inciting men to meet the challenge of the

yet *unreached* countries. In Acts 19:1-10 the Holy Spirit checked a narrowed-down, nonmissionary group and developed them into a powerful missionary group to Jew and Greek.

Whenever and wherever the Church ceases to burn with missionary zeal, it parts company with the Spirit. The Early Church made little of the physical manifestations of the Spirit but much of the power to witness and preach the glorified Christ to *all* the world. There is but *one* baptism of the Spirit with but *one* purpose in mind—to make the glorified Christ known to the ends of the earth. To that end saints are made to *drink* into the Spirit. To that end they are to be *filled* with the Spirit. To that end the Spirit produces graces and gifts *in* the saint. For any saint, any church, any Christian society to fail to have a world vision is to betray the meaning of the baptism with the Spirit.

We make much of Christ's birth, death, and resurrection, but we fail to celebrate Pentecost which was the fulfillment of Leviticus 23—the celebration of the beginning of a great harvest as is seen in Revelation 7. It was the initial fulfillment of the prophecy of Joel 2. It was the fulfillment of the prophecy of John the Baptist. It was the birthday of the Book of Acts. It was the inauguration of the great world-wide mis-

sionary movement that continues to this day. If the divine record had closed with the Gospels, what kind of a church would there have been? A church behind closed doors—self-centered.

It was fitting and invaluable that this dispensation of the Spirit should open with the speaking in tongues. How many we are not told, but the record gives a list of some of the languages (Acts 2:9, 10, 11). It also adds, "How hear we every man in our own tongue?" These were the first missionaries as they went back home to the various countries represented. They prepared the way for the missionary work of Paul, Peter, and others. Behold, the wisdom of God!

Through God-sent men in Old Testament days, the nation of Israel was given repeatedly a vision of a lost world. She was reminded of her place on earth as God's representative people. She was warned of the terrible results to her if she departed from God's will. Israel had been God's chosen people to reach the world with the good news of His grace toward all men. She failed God. Today Israel stumbles over God's plan to use a despised people to accomplish what she should have done. Let the reader of these words ponder well his privileges and responsibilities. God is no respecter of persons.

CHAPTER ELEVEN

The Spirit and Man

For the sake of convenience we shall divide this chapter into three parts: (1) The Creation of Man; (2) The Fall of Man; (3) The Re-creation of Man.

The Creation of Man

This is not a study of man, but of the Spirit as *related* to man. We begin here. The plural of Deity is used in the description of the creation of man, "let us" (Gen. 1:26, 27). In itself this does not demand the presence of the Spirit; but because of the unity of Deity it does involve the Spirit. In view of the scriptural statements which we are about to examine, we are assured of the Spirit's presence in this initial act of creation. Job 33:4 apparently refers to the act of Genesis 2:7: "The spirit of God hath made me, and the breath of the Almighty hath given me life." The word "breath" comes from the same original as the word "Spirit." This "breath" in Genesis 2:7 resulted

in man becoming a living *soul*. This is peculiar to man and is not used about animals. It was this that made him in the image of God.

When God created man He gave him capabilities of the highest intelligence and pleasure, and made him a being competent of fellowship with God. This fellowship man enjoyed in the Garden of Eden until he sinned. God surrounded him with all the prerequisites to enjoyment. He placed in man his own free will in order that he might enjoy in the fullest measure his inherent potentialities. As a safeguard, man was advised against any abuse of this power and warned as to the results of its misuse.

The Fall of Man

Man ignored God's counsel and there came upon him the forewarned consequences. God told him that to eat of the tree of the knowledge of good and evil would be fatal. Adam did the one thing he should not have done. As a result there came upon him death, that is to say, separation from God and the joy of His presence. The *spiritual* capacity was gone. Never again do we read that man was born in the image of God; rather, that he was born in the image

of Adam, fallen Adam (see Gen. 5:3, "in his own likeness").

We have mentioned the result of the Fall. Romans 8:9 reveals that *some* men do not have the Spirit. Jude makes this more emphatic: ". . . having not the Spirit" (19). First Corinthians 2:14 says plainly, "The *natural* man receiveth not the things of the Spirit of God." Nowhere does Scripture indicate that the Spirit is in *fallen* man; neither is there any such inference. Indeed, the Scriptures are quite definite in revealing that the natural man is hopeless, lost, without God, and dead in trespasses and sins. The God-part of his being has *gone out*. On the other hand, Scripture does say plainly that the Spirit is in born-again men. When a man denies Christ as Lord, it is self-evident that he is not a Christian (12:2, 3). By nature man is lost. By decree of God man is guilty.

The Re-creation of Man

God could not and does not leave man to the unhappy results of his *God-minus* condition. He sends the Spirit to *awaken* in man a sense of his need. The Spirit *urges* upon man God's love and provision for his restoration to fellowship with God. All men are sanctified or set apart by the Spirit to the

end that they might be saved (Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2). This is the basis for all effort in every and all missionary work.

It is true that not so much is said in the Old Testament about what is often termed *conviction* of sin by the Spirit. Most will agree with us, however, that there are many *examples* of conviction of sin in the Old Testament. There are many accounts of men in pain of heart and conscience; strong repentance, definite turnings toward God—these are common.

We repeat that the Spirit's operation on sinning hearts is nothing new. It was the Spirit's presence in Joseph that arrested Pharaoh's attention (Gen. 41: 38). It was the manifestations of the supernatural powers of the Spirit in Daniel that wrought on King Nebuchadnezzar (4:8, 9, 18; 5:11, 12; 6:3). It was the Spirit upon Othniel (Judg. 3:10), Gideon (6:34), and Jephthah (11:29) that struck fear into the godless. Nehemiah 9:30 bears witness to the operations of the Spirit on the unbelieving and rebellious element in Israel. Psalm 139:7, 8 indicates strongly that the Spirit follows a man even if he makes his bed in hell. Isaiah 63:10 indicates the patient striving of the Spirit with the enemies of the Lord.

Just because the Old Testament has so much to

say about earthquakes, plagues, storms, and judgments without mentioning the Spirit, that does not preclude the Spirit's use of these things to speak to sinful men. It is true that the divine operations as attributable to the Spirit are held in the background until such a time as the Christ should come and finish His work.

It has been said that conscience convicts of wrong *doing* and of the impossibility of a righteousness pleasing to God, thus leaving man in despair. On the other hand, the *Spirit* convicts of wrong *being*, but He gives hope by showing how righteousness may be obtained and judgment for sin averted.

The Spirit's relationship to conviction is witnessed to in Genesis 6:3: "My spirit shall not always strive with man." To find out with *whom* He strives and *why* He strives, it is necessary to read the entire chapter. It can be argued that this was purely local. Be that as it may, it is established that He *can* and *does* strive with sinful men to the end that they turn from sin to God. It is but a step further to believe He did and that He would continue to do the same with all men in like need.

In the New Testament Jesus Christ states the same thing in John 16:8-11: "He will reprove the world of

sin, . . . because they believe not on me." This does not mean He was about to begin something He had never done before, for that would contradict Genesis 6:3; rather, that He would do what He had always done, only now to the world. He would find those who would respond to a *baptism* with the Spirit for a last world-wide conviction and for the regeneration of men. Jesus Christ would demonstrate the very righteousness of God by His life, by His death, and by His resurrection and ascension. He would place on display for all the world to see God's certain judgment for sin and the judgment of Satan. The Spirit makes Jesus Christ the touchstone of man's sincerity with regard to his eternal salvation or condemnation. The *only* sin that can keep a man lost is his rejection of Christ.

With regard to this text in John, we would say that through conviction the Spirit lays hold on man's mind to demonstrate to him his unbelief in God. This is *evidenced* by his unbelief in Jesus Christ, which is the source of all man's sins. In this sense the Spirit is man's prosecutor to lay before him the facts of his unbelief. The Spirit is the sinner's judge to pass sentence. Surely the work of the Spirit is not to torment men because of their sin, but rather to help them turn

to Jesus Christ for forgiveness and comfort. He shows them the risen and ascended Lord Jesus Christ as God's provision of righteousness. If men refuse that, then He warns them of certain judgment. Since Satan, their master, was conquered and judged at Calvary, there can be no hope for his followers who reject Christ (see John 12:31).

It is true that in Old Testament times Christ had not yet appeared in a permanent form to provide man's atonement on the cross. It is also true that everything that is *basic* to such an intervention is embodied in the Old Testament sacrifices. There we have substitution, sin bearer, vicarious suffering, shed blood, God's grace, God's gift, faith in the appointed mediator, and the access to God as a result. They had the same Spirit we have to reveal God to their intelligence through appointed means and to lead them to the same Saviour.

In this work of the Spirit in the conviction of man, the normal agent is "the sword of the Spirit, which is the word of God" (Eph. 6:17). We would not restrict the means, however. We would say that the Spirit can deal with men by the providences and mercies of God, by the judgments of God, and by any means He sees fit to employ.

God takes no delight in the death of a sinner. It is not His will that any should perish. He takes no pleasure in making men conscious of their sinful state and its consequence, any more than a doctor does in telling men the truth about a disease.

All that God the Spirit does is to the end that men may find salvation through Jesus Christ. All that needs to be done to make this available to man has been fully, satisfactorily, and eternally accomplished by Jesus Christ, "who was delivered for our offences, and was raised again for our justification." The same Spirit who reproves men *of* sin induces them to believe on Jesus Christ as the remedy *for* sin. To that end, He is called "the Spirit of truth" (John 14:17), because He takes of the things of Christ who is the Truth (v. 6) and reveals them to men (16:14).

In the Scriptures salvation is always made available to man on one condition only, that of faith. There are things that *precede* faith and things that *follow* faith. Faith is an exercise of man's will in the sufficient object, Jesus Christ the Lord. It is not the faith that is a product of man's depraved *reason* which may give assent to the historic facts of Jesus as a man and to the infallible proofs that Jesus is the Christ. This he can do and not be saved. It is the faith that is the

result of a revelation that calls Jesus "Lord" (1 Cor. 12:3). It is this faith that receives Christ (John 1:12).

Truth and faith are coexistent and interdependent. Truth is the foundation of faith. There is no faith without it—only superstition, credulity, or enthusiasm. Experience is but the reaction of faith, a reflection of God in the believer. God can command men to believe only when they have the ability to believe. The Spirit directs in this ability.

The blessed Spirit, like the wind,
Blows when and where He please;
How happy are the men who feel
The soul-enlivening breeze!

He moulds the carnal mind afresh,
Subdues the power of sin,
Transforms the heart of stone to flesh,
And plants His grace within.

—Benjamin Beddome.

CHAPTER TWELVE

The Spirit and the New Man

In the previous chapter we traced the operations of the Spirit on man to the moment of his re-creation. At this point our present chapter begins.

Two all-important experiences happen to man to make him a *new* man. First, on his repentance toward God and faith in Jesus Christ as Lord and Saviour he stands before God justified from all things through Jesus Christ. This is the work of the Saviour; therefore, it is not under consideration in this chapter. Second, justification leaves God free to bless man. This He does by imparting to him a new life. This bestowal is an act of the Spirit—born of the Spirit—sometimes called regeneration.

Man must have a likeness of disposition to God in order to have a basis for fellowship with Him. A wolf in a lambskin is still a wolf. This new life enters into the highest part of man's being, his spirit. It is the work of the Spirit and is invisible to the recipient.

We can only know what produces it and what results from it. It is not the mere knowledge of Christ and His finished work that transforms men; rather, it is the Spirit in the new man that makes Christ real to him, and through him to others.

Certainly Jesus Christ considered this matter of regeneration to be of first importance in the life of man. In His discourse to Nicodemus Christ insisted, "Ye must be born again," and emphasized that this could be only as man believed on the Christ lifted up on a cross as was the serpent of old (John 3).

Regeneration is a *creation* of a new life, the bringing in of a new thing, not a change of the old. The *necessity* of regeneration is seen in Ephesians 2:1-10. The *method* of regeneration is found in John 3. The *human* side in regeneration is declared in John 1:12, 13. The *results* of regeneration are variously stated in the entire First Epistle of John.

Regeneration is not necessarily a matter of personal consciousness, but frequently manifests itself in the consequences which are sometimes termed the *direct* and *indirect* witness of the Spirit. How graciously the Spirit makes in us a bridge between God and our spirit! Regeneration is the lodgment of a new *principle* (spiritual life) by the Spirit, which

makes possible a new *character*. How necessary it is to press upon men the fact that they must convert themselves to God. Then God and God alone can regenerate them.

How grateful to God we should be for this new birth! It is included in the New Testament of Jesus Christ as a part of the estate to be divided among believing sinners, according to His will made available through His death and resurrection. We should be thankful for the Administrator of the will of Jesus Christ, the Spirit, who impartially and faithfully gives this new life on the sole condition of acceptance of Jesus Christ as Saviour.

CHAPTER THIRTEEN

The Spirit and the Saint

ONCE A MAN IS a new man in Christ Jesus he is designated in the Scriptures by the title "saint." Other terms could be used for the God-fearer with equal propriety—terms such as Christian, believer, brother, disciple, etc. We are aware that the designation "saint" is generally in the plural in the Scriptures. No doubt, in common with the aforementioned terms, it has its special application, but it serves our purpose and will be understood.

The Scriptures portray various relationships of the Spirit to the saint. One aspect sets forth the development of *character*. Another has to do with *service*. We propose first of all to group several of these relationships which emphasize the *positional* aspect: the Spirit in the saint, the witness of the Spirit, the seal of the Spirit, the earnest of the Spirit, the anointing of the Spirit, the Spirit of adoption, and access to God by the Spirit. These indicate the results *immediately*

obtained upon acceptance of Christ as Saviour. They are experiential to the degree that the saint understands their significance and by faith appropriates their provisions.

The Spirit in the Saint

There are six direct declarations to the effect that the Spirit is in every believer; otherwise, he is not a saint. These are: Romans 8:9, 11; First Corinthians 6:19; Second Corinthians 1:22; Galatians 4:6; Second Timothy 1:14.

In other Scriptures the word "in" is not used, but the idea is implied. Some of these are: Romans 5:5; First John 3:24; 4:13. The following Scriptures associate the Spirit with regeneration: Galatians 4:29; Titus 3:5.

We believe the above Scriptures are sufficiently clear to establish the indwelling presence of the Spirit in *every* saint, not some particular class of saints. This indwelling is the result of a right relationship with God by faith in the Saviour, Jesus Christ. Without this indwelling presence, there is no salvation for the present time and no hope of resurrection for the future (Rom. 8:11). We can assuredly say, "God . . . hath also given unto us his holy Spirit" (1 Thess. 4:8);

"God hath not given us the spirit of fear; but of power" (2 Tim. 1:7). Again, "We have received . . . the spirit which is of God" (1 Cor. 2:12); "God . . . hath given unto us the earnest of the Spirit" (2 Cor. 5:5). All these Scriptures, whether direct or indirect statements, should cause us to rejoice in our great inheritance.

The Witness of the Spirit

According to Romans 8:16 the witness of the Spirit is given to those who are *accepted of* God as His children. John 1:12, 13 tells *who* these are, "As many as received him [Christ], to them gave he power to become the sons of God." With this agrees Galatians 3:26, "Ye are all the children of God by faith in Christ Jesus." Galatians 4:6 tells us *where* this witness takes place, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

John Wesley, the founder of Methodism, had two famous sermons entitled, "The Witness of the Spirit" and "The Witness of our Spirit." The first had to do with the inner witness. The second dealt with a changed character as an evidence of being born again. The first, the witness of the Spirit, is God's

response to our heavenward faith and is immediate upon regeneration. Inasmuch as men might confuse it with an enjoyable emotion, it becomes needful to check it with the second witness, a changed life. This is the theme of the First Epistle of John. We agree that it might be possible to be born again and yet not to be joyfully conscious of this first witness due to improper or imperfect teaching. Whatever our ignorance in the past, it is our right to expect this witness now. Are *you* saved?

The Seal of the Spirit

Three Scriptures mention the Spirit and the sealing of the saints. In Second Corinthians 1:22 the "us" are said to be sealed and God is named as the Sealer: "Who hath also sealed us." Ephesians 4:30 tells us that the sealing has a purpose: "The holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 1:13 teaches two things: (1) *when* the saints are sealed; (2) *how* they are sealed. The seal is the *Spirit.* The sealing is the immediate *after-effect* of believing. God cannot seal that which is not His property.

Every child of God is sealed in response to the act of saving faith in Jesus Christ. This sealing is

God's pronouncement of ownership. It is the distinguishing badge of a saint. Some think it can be illustrated by a Jewish custom. The priest would select a lamb for the sacrifice ritual. He would thoroughly inspect it. If satisfied, he would seal it with the Temple seal to certify that it was fit for Temple use. Others think it can be illustrated by a sight common to the Corinthians. Into their port were floated many valuable logs to be sold in the market. In order that the various owners might know and claim their logs, each log had a seal stamped on the end—the seal of the owner.

It is comforting to know that we belong to Someone and that Someone is none other than God; it contributes to assurance. "The Lord knoweth them that are his" (2 Tim. 2:19).

The Earnest of the Spirit

Three Scriptures present this earnest of the Spirit. In Second Corinthians 1:22 the earnest is named as the *Spirit*. We are told *where* this earnest is: ". . . given the earnest of the Spirit in our hearts." Second Corinthians 5:5 is in much the same vein. Ephesians 1:14 adds a new feature. Our earnest is just a *sample* of the whole inheritance that is paid for: ". . . the

earnest of our inheritance until the redemption of the purchased possession." Let us remember that this whole inheritance of which the Spirit is the earnest cost the price of Calvary.

The Anointing of the Spirit

Little is written about the anointing of the Spirit, but what is written is helpful. In Old Testament times anointing was somewhat common. Priests, prophets, and kings, etc., were anointed for their office by a chosen man sent of God. This was usually done by pouring oil on the head. The anointing was a sign to the individual, and often to the public, that the anointed one was now *set apart* by God to some specific office or ministry. Things were anointed for the same reason, such as articles that were to be used in the sacred rituals.

In several places we have prophetic utterances such as, "The Lord hath anointed me to preach" (Isa. 61:1). These pointed forward to the coming of Christ and to His being set apart as Prophet, Priest, and King. Indeed, the titles "Messiah" and "Christ" mean "the Anointed One." In the New Testament we have the anointing of Christ for His ministry.

Acts 10:38 says, "God anointed Jesus of Nazareth with the Holy Ghost."

Soon after the Jordan scene Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach" (Luke 4:18). Beginning with the Jordan experience Jesus Christ was set apart publicly to a unique ministry. We have dwelt on this at some length in order that we might examine the verse, "He which . . . hath anointed us, is God" (2 Cor. 1:21). If the anointing refers to the Spirit, is it not that act of God whereby upon regeneration *every* saint is set apart for some holy *purpose* in the body of Christ, the Church? The only other reference in this respect is found in First John 2:27. It might be difficult to link this with the Spirit. Even if we do not, is this anointing not something that sets the saint apart for holy purposes in contrast with the pretenders within the Church who run after antichrists?

The Spirit of Adoption

Another blessing received at regeneration is the Spirit of adoption. This is *part* of the estate of God that we inherit when Jesus Christ becomes our Saviour. The subject is deliberated upon in the opening part of Galatians 4. Paul used the Jewish custom of children and sons as a background for his dissertation.

Even though the legitimate offspring of his parents, the boy is but a child under training until he reaches the age of twelve. In a religious ceremony he is declared to be a son from then on with all the privileges of adulthood in the family. Elsewhere we have seen that when a sinner accepts Jesus Christ as his Saviour, he becomes a child of God by the act of the new birth. Paul in Galatians said there is something even richer, that of adulthood in God's family.

One of the purposes of the Spirit in the heart of the saint who already is a child of God is to grant him all the joys and privileges of full sonship. He does not have to wait until he has been saved twelve years. Everything God has is his; he is a son at once. With this agrees Romans 8:14, 15: "Ye have received the Spirit of adoption." An adopted son partakes of all the benefits of the adopter but cannot share the nature of the adopter. The nature of God, therefore, can come to man only by the new birth. The saint then receives both the nature of God and all the inheritance of his heavenly Father.

Access to God by the Spirit

Often the new-born child of God is a quick learner. One of the earliest lessons the new saint learns is

that he has all the full privileges of God's throne of grace equally as has the oldest saint. Why? Not because of character, perfection, or maturity, but by virtue of this new position there is full and free access to God. "We both have access by one Spirit unto the Father" (Eph. 2:18), whether we be a Jewish or a Gentile saint, a matured or a new saint. It is indeed the communion of the Holy Ghost (2 Cor. 13:14). It is the position of the new-born saint from the moment of the new birth.

CHAPTER FOURTEEN

The Spirit and the Flesh

We now come to the postregeneration work of the Spirit in and for the saint. This is largely experiential in contrast with the positional blessings at regeneration, as related in the previous chapter. We shall limit ourselves to a partial consideration of that which is popularly known as sanctification. While this is not a study of sanctification, it is needful that we define the four uses of the word and make certain distinctions.

These four uses are given under the following headings:

Elective: In Romans 15:16 we are informed that the Holy Spirit has set apart or sanctified the Gentiles (nations) as objects of God's compassion. The same is implied in First Peter 1:1, 2. Hence, all men are sanctified to the end they may be justified. Only on this basis can world evangelization be carried forward with assurance.

Positional: First Corinthians 1:2 exemplifies to us positional sanctification. This epistle reveals that the Corinthian church was deficient in experiential sanctification or holiness. Nevertheless, Paul calls them sanctified. See also Hebrews 10:10. Only on this basis can there be any hope of admission to heaven for any saint.

Experiential: First Thessalonians 4:3 is an example of experiential sanctification. This work of holiness is both instantaneous and progressive in the saint. It is dependent on the saint's yieldedness to God. Only through progressive holiness can the saint effectively represent God before men. It is the basis of all Christian character and service.

Complete: First John 3:2 describes the final and perfected state of the saint. First Thessalonians 5:23 is in much the same strain. There will be a time and place when all sin will be a thing of the past, whether in body, soul, or spirit. That will be at the resurrection of the body when Jesus Christ returns.

Every saint sooner or later has to face the reality of *indwelling evil,* sometimes called "the flesh," as it is described in Romans 6 and 7. It is called "the old man" in Ephesians 4:22-31, where the things that

grieve the Holy Spirit are definitely set forth. It is God's will that the old man be overcome, not tolerated, in every saint. It is equally clear that this can be only by the power of the Spirit. God has no other plan; there is no other power. Read all of Roman 8, noting particularly verses 2 and 13: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"; "If ye through the Spirit do mortify the deeds of the body, ye shall live." The saint is further admonished to "walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

When the sinner receives the Lord Jesus Christ as his Saviour, a new nature is imparted to him, which is as holy as God, its begetter. At the same time there remains in the saint an evil nature which is unholy. Isaiah said we are full of "putrifying sores" (1:6). Jesus Christ said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, . . ." (see Mark 7:21-23). Paul wrote, "There is none righteous. . . . There is no fear of God before their eyes" (Rom. 3: 10-18). If man were to leave this body and this world immediately upon being born again, nothing more would need to be said. If, as in the majority of cases, the regenerated man is left on earth and in this

body for a duration of time, then much needs to be said.

Man left to himself has no power to conquer his inherited unholy nature. The saint is quite inadequate to meet the demands of God for the dethronement of all that is base in his life and for the development of all that is God-enthroning. Yet the seemingly impossible demands of God are there: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48); "Seek ye first the kingdom of God, and his righteousness" (6:33); "Be ye holy; for I am holy" (1 Pet. 1:16); "Seek those things which are above" (Col. 3:1).

God never demands but what He enables. All He asks from us is the coöperation which is ours to give. What is His enabling? Stated simply, it is the Holy Spirit. The Spirit is given to us in regeneration —"born of the Spirit" (John 3:8). Sometimes this is spoken of as a partaking of the divine nature (2 Pet. 1:4); sometimes as being born of the Word (1 Pet. 1:23); sometimes as being born of God (1 John 5:1). In all instances the active agent is the Spirit. Paul called it the renewing of the Spirit (Tit. 3:5). This same Spirit who regenerates also sanctifies us; that

is to say, He promotes a changed character, a godlike character, in the saint.

Every saint must face the reality of a *world* that is hostile to God and His people. This is sufficiently established by James: "The friendship of the world is enmity with God." (4:4). There is only one way to overcome it and that is by the Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). "Ye must be born again" (v. 7). "As many as received him [Jesus Christ], to them gave he power to become the sons of God . . . which were born . . . of God" (1:12, 13). "Whatsoever is born of God overcometh the world" (1 John 5:4).

Every saint has to face the reality of Satan. This is a royal battle as stated tersely in Ephesians 6:10-18. The power to undo satanic influence is "the sword of the Spirit," and "all prayer and supplication in the Spirit" (vv. 17 and 18). "Greater is he that is in you, than he that is in the world" (1 John 4:4). Satanic power is manifested particularly in heresies that constantly array themselves against Jesus Christ. This is where the saint needs the power of the Spirit. This is what John meant when he said, "Ye have an unction from the Holy One" (1 John 2:20), and "The anoint-

ing which ye have received of him abideth in you" (see vv. 21-24 and 27). This power to *undo* is in every saint and can fill every saint. Every bit of success in this battle is due to the recognition of the Spirit.

We are not called upon as saints to crucify the flesh unassisted. We are called upon to recognize "the old man" or the old nature, call it by its right name, confess it to God, and hand it over to the Spirit for Him to deal with. Even as we cannot conquer the carnal nature by self-efforts, neither can the Spirit do so by Himself. Coöperation is the word we must ever remember and practice. We can go so far as to separate from everything we consider to be of the flesh, the world, and the devil and still not be a Christian at all. This is only the negative side of the Christian life. A negative life is forbidding, unhappy, and to the glory of the flesh. We therefore exhort the reader to continue to the next chapter for the study of the positive aspect of sanctification.

CHAPTER FIFTEEN

The Spirit and Sanctification

THE FIRST PRINCIPLE OF sanctification is *separation* of someone or something to the holy purposes of God. As the word unfolds in the Scriptures, it is used of things as well as of people. Our concern is with people—the saints. There is a progressive development in the use of this term until it stands for experiential holiness of character that has for its pattern nothing less than the holiness of God. "Be ye holy; for I am holy" (1 Pet. 1:16).

Various agents enter into producing this holiness: the Word of God, the providences of God, the chastisement of God, etc. On man's part, this holiness is the result of an intelligent and continued glad submission to the revealed will of God. God the Father wills our holiness (Matt. 5:48). God the Son is the One who makes God's will available to us (Heb. 10: 14-23). It is God the Spirit, the Holy Spirit, who makes this holiness effective in the saints to the de-

gree that they desire it. We will consider this work of the Spirit in our present study.

Is sanctification freedom from the authority of sin? Yes, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). To what end is this freedom? The answer is, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (v. 4). We turn to the Spirit and "through the Spirit do mortify the deeds of the body" (v. 13).

In the production of whatsoever is good, we find our help in the Spirit: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23); "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost (Rom. 14:17). Is it love we lack? "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (5:5). "Now the God of hope fill you with all joy and peace . . . through the power of the Holy Ghost" (15:13). "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9).

The working of the Spirit is well summed up in Second Corinthians 3: "Ye are manifestly declared to be the epistle of Christ ministered by us, written not

with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (v. 3). "The spirit giveth life" (v. 6). "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (v. 18).

Second Corinthians 3:18 brings us to the all-important factor, *our* part in this character building by the Spirit—"beholding." Looking within and looking without produces nothing but hopeless despair or legal imitation. The Spirit induces men to behold the glorified Christ and to see in Him the answer to the needs of the heart and character. He acts on our will to produce in us an attitude of oneness with the purposes of God in demoting sin and in promoting holiness in us. What we do in our consciousness, He does in reality. His favorite means for doing this is the Word of God. Beyond this, He uses every and all legitimate media that will bring us in line with God's will.

We find Scriptures that declare to us our part, such as: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (Rom. 6:11); "Yield your members servants to righteousness unto holiness" (v. 19); "Walk not after the flesh, but after the Spirit"

(8:1). In Galatians 5 we are admonished to "walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16). "Let us also walk in the Spirit."

Walking means progress and signifies continued action. This is urged upon saints only—those who already have the Spirit. The context reveals that the results of such a walk are both negative and positive. On the one hand, it is to mortify the deeds of the body, the wrong things in the life of a saint. On the other hand, it is to make prominent a Christlike life in the saint.

Ephesians 4 and 5 teaches us it is our responsibility to put off the old man. We are told what he is like. By the same word we are exhorted to put on the new man. Colossians 3 is much the same. These passages and many more of a like nature place the responsibility of this holy walk upon the saint. The Spirit will do His work gladly, quickly, effectively, only when we coöperate.

In the physical realm God has provided an army in the blood stream to fight those enemies that seek to enter the blood stream. So the Spirit rushes to the aid of the man who needs and asks for help against the inroads of evil in his nature. There is an animal whose natural habitat is the air, but which lives in mud

puddles. To be able to live in water it makes an air bladder, drags it to the bottom of the puddle, and breathes that pure air in the midst of the muddy water. So the Christian down here on earth lives by the Spirit sent from heaven.

This understanding of the work of the Spirit may come, and probably will come, to some as a new revelation. If entered into it will produce a crisis in the life of the saint that will mean a great advance spiritually. This has been variously denominated. Some call it the deeper life, the higher life, the Spirit-filled life. Others call it death to self, entire sanctification, perfect love, baptism of the Spirit, etc. Let us hold to its simplicity—Christ in us the hope of glory.

The development and maintenance of this holy walk will depend on this continued partnership. Hence, we have another line of Scriptures, such as: "Abide in me, and I in you" (John 15:4); "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge . . ." (2 Pet. 1:5-7). Likewise, Paul said, "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

One of the greatest blessings God has ever bestowed on men is the power of the Spirit. All saints can have this power if they will only fully yield themselves to the indwelling Spirit who waits to fill them. The greatness of this power is measured in the following terms: "What is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. 1:19). Chapter three indicates that this power is applied to the saint by the Spirit (see v. 16). With this most Bible students agree.

It is a queer logic that limits the power of the Spirit to the saints of the last two thousand years. Some would deny this power to the saints of the preceding four thousand years, who lived in the same world, in the same kind of flesh, and had to contend with the same Satan. The only thing new to the saints after Pentecost is the *special* power given for the *special* task of reaching the world with the gospel.

In common with all saints from the days of Adam, power to *undo* and *to do* is essential. They need special manifestations of power for the special requirements of their day. This God has always provided. Where He demands, He supplies. To the saints of

this dispensation has been given power for their particular responsibility—the evangelization of the world. To fall short of this is to fall short of the purpose of the baptism of the Spirit and of the personal filling of the Spirit. The unusual power of Jesus Christ was not intended to stop with His departure from the earth. He bestowed it on the Church (Luke 24:49; Acts 1:8). "Greater works than these shall he do" (John 14:12).

In all the above we have seen the *need* of the sanctification of those living. We have seen the *power* of sanctification—the Spirit. We have seen the *method* —we ask, the Spirit does. What is the purpose? It cannot be to add to what Jesus Christ has accomplished by His death and resurrection, for "ye are complete in him." To us the answer is simple. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 16). "Ye shall be witnesses unto me" (Acts 1:8).

It is what we are that counts more than what we do: "That ye may be blameless and harmless, the sons of God, without rebuke . . ." (Phil. 2:15). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). In our opinion this does not refer to our being able to see the

Lord, but rather that men may see the Lord *in us.* David learned in a painful manner the power of his carnal flesh. Out of it he discovered the secret of holiness. He cried, "Take not thy holy spirit from me" (Psa. 51:11). He was desperate. He did not want to depend on himself in order to live a Christian life. He must have the Spirit to enable him. "Uphold me with thy free spirit," was his appeal.

The purpose of experiential sanctification, accomplished by the Spirit, is the manifestation of the Christ living in the saint and the propagation of His message to the ends of the earth. "They took knowledge of them, that they had been with Jesus" (Acts 4:13). Holiness is not an end in itself; it is a means to an end—and that end is Christian witnessing.

In view of the above how important it is that we give heed to the words, "Grieve not the holy Spirit" (Eph. 4:30). We only grieve where love is. It does not say that the Spirit will depart from us. When He seeks to further God's glory in us and we persist in self-glory and self-gratification, He must be grieved.

On practical holiness Augustine said, "But the Holy Ghost works within us to make the medicine work that is applied to us from without. Otherwise, though God Himself should speak to our human senses

and move our minds with inward grace, all preaching of the truth would profit a man not a whit." Henry Swete wrote, "The Spirit that is essentially, characteristically, and uniquely holy, being holy breathes the atmosphere of holiness into any spiritual nature that He enters and inhabits."

Breathe on me, Breath of God;
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldest do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glows with Thy fire divine.

—Edwin Hatch.

CHAPTER SIXTEEN

The Spirit and Fruit Bearing

IN PREVIOUS CHAPTERS we have examined the Spirit's relationship to the saint positionally at the time of regeneration and subsequent to regeneration as far as it concerns Christian *character*. In this chapter we shall discuss the office of the Spirit in Christian *service*.

The saint is set apart by God to good works. "For we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). "Always abounding in the work of the Lord" (1 Cor. 15:58). Saints are to be "zealous of good works" (Tit. 2:14). The writer to the Hebrews prayed, "Now the God of peace . . . make you perfect in every good work to do his will" (13:20, 21). In the Sermon on the Mount Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Genuine Christianity is Christ within manifested without through the Spirit-directed activity of the saints.

Not all works are *good* works. No service, however well meant, that proceeds from a heart rebellious toward God can be considered good works. Jesus said, "Many will say to me in that day, . . . have we not . . . in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). Until a sinner is changed into a saint, he is "dead in trespasses and sins" (Eph. 2:1), and being dead he can bring forth only *dead* works which are not acceptable to God. (Cf. Hebrews 9:14.)

The first good work that any man can perform is to believe on the Lord Jesus Christ. In John 6:28, 29 we read, "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Therefore, good works acceptable to God are confined to the saints, those whose hearts are right toward God.

Christian service alone justifies the saint's residence on *earth*. When a sinner believes on Jesus Christ as his Saviour, he becomes a saint. At that very moment and by that very act, everything that Christ is and has is bestowed upon the saint. He is a child of God. He is a son of God. He is an heir of

God. He is accepted in Christ. "Ye are complete in him" (Col. 2:10). If he lived on earth a thousand years, the saint could add nothing to the work of Christ who as Saviour on the cross of Calvary said, "It is finished."

Then, why does a gracious God leave His loved ones in this hostile world to suffer at the hands of the world, the flesh, and the devil? The answer is simple. The saint is left here to bring God's love to men and to bring men into God's love: "Among whom ye shine as lights in the world" (Phil. 2:15). To understand this is to put an entirely new light on the meaning of suffering in its various forms. "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15:16). "As thou hast sent me into the world, even so have I also sent them into the world" (17:18). If it be but to give a cup of cold water in the name of Christ to but one needy soul, life with all its trials will have been worth the while. "Occupy till I come," said Christ.

Of himself, man cannot render any more acceptable service to God and to man in the name of God *after* his salvation than *before*, nor does God expect it. Freely God has provided the Spirit as man's helper in Christian service. All Christian service starts with

what man *is,* not with what he *does;* all Scripture upholds that idea.

Christian service begins with the presentation of the character of God to men through men in similar circumstances. When a man is born from above—that is to say, when he receives from God a new nature —all other things being equal, he is to *abide* in his calling. His fellows can then see that the difference in his character and conduct is not due to a favorable change of circumstances, but that the difference has a supernatural origin—God.

The saint is a witness for God. If he lived only a short time and accomplished nothing more, he would have served his God and his fellows. If this is multiplied by years, how great is the service! For that golden opportunity of witnessing, the saint is equipped of God. The enabler is the Spirit. To that end he is born of the Spirit, according to John 3. He is given a suitable character: "Righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17); "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

In John 13 to 16 we have a group of interrelated teachings. Jesus Christ is about to be crucified. He

will be raised from the dead. He will go away. He will not leave them orphans. He will send the Spirit to take His place among them. He will come back again. While He is away and until He returns, He has a task for them to perform. This is to be done under the direction of the Spirit and by His power. To this end we have chapter 15 right in the midst of these teachings to His disciples. They are to bring forth fruit, much fruit, more fruit, that will abide. Jesus went so far as to state to them, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do" (14:12). The surrounding context leaves no doubt as to the means—the Spirit of God. This matter of fruit bearing seems to be of great importance to the Head of the Church, the Vine of chapter 15.

The enabling of the Spirit goes further. Man's changed *life* is a witness to his immediate fellows—at home, in business, in society, etc. The Spirit empowers him to use his opportunities to speak to his fellows about God. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). "And when they had prayed . . . they were all filled with the Holy Ghost, . . . and with great power gave the apostles

witness of the resurrection of the Lord Jesus" (Acts 4:31-33).

Concerning the conversion of Saul, it is stated that he was filled with the Spirit "and straightway he preached Christ" (9:17-20). What a grand Christian service! Paul believed that preaching was one way of witnessing by the power of the Spirit: "My preaching was . . . in demonstration of the Spirit" (1 Cor. 2:4).

Not all can serve in a public manner, but regardless of circumstances all may through the aid of the Spirit serve through the ministry of prayer. Paul urged, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30). Of himself, Paul said, "I serve with my spirit in the gospel of his Son" (1:9). Then he proceeded to specify this service—*prayer.*

Who can know how far prayer goes and how much is accomplished when the saint yields to the Spirit in prayer? "The Spirit itself maketh intercession for us with groanings which cannot be uttered" (8:26). In Ephesians 6:18 the writer said, "Praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for

all saints." There need not be a conscious guidance of the Spirit in the service of prayer, although there often is, but there can be at all times a conscious dependence on the Spirit for His guidance: "Praying in the Holy Ghost" (Jude 20).

The subject of the gifts of the Spirit will be studied in the next chapter on the Spirit and the Church. These are enduements over and above natural ones and those improved by use and education. They are supernatural in origin. They are given for the purpose of fruit bearing—service of some kind. They are as valid and needed today as when they were given in First Corinthians 12. We are exhorted to covet earnestly the best gifts. First Corinthians 12:31 to 14:40 gives guidance in the control of some of these; most need this discipline.

A splendid example of the use of the gifts of the Spirit is evident in the case of Moses and Joshua. We are told that both were filled with the Spirit. Moses' gifts were those of leadership and military skill. When it came to a crisis Moses used his gifts as he prayed to God with upheld arms; Joshua used his gift in the battle. Together they won the victory, an example in fruit bearing.

CHAPTER SEVENTEEN

The Spirit and the Body of Christ —the Church

OUR SUBJECT IS NOT primarily the Church, but the Church in its relationship to the Spirit. We shall not discuss the two views as to when the Church began, whether in the Old Testament days or on the Day of Pentecost. All will agree there *was* a Church on earth as well as in heaven *after* Pentecost, whatever it was before that event. There we will begin. We shall not discuss the various uses of the word "church" as it is unfolded in the New Testament. We shall confine ourselves largely to the *mystical* organism that Scripture designates as the Church of Jesus Christ.

THE MEMBERS OF THE CHURCH

In First Corinthians 12 the Church is set before us as the Body of Christ. We are informed that this *Body* has many *members.* We are advised as to who these members are—the "*we*" of verse 13. The "we"

are *all* who call upon the name of Jesus Christ as Lord. We are told *how* they become members of the Body of Christ: "For by one Spirit are we all baptized into one body." Let us not confuse this with the baptism with the Spirit that John the Baptist foretold. There it is *with;* here it is *into.* Men may join an earthly *organization* called a church, but only the Spirit can unite men to Christ in the *organism* of the Church.

The Head of the Church

According to Ephesians 1:22 Christ is the *Head* of the Church. We must be careful to observe that it is the recognition of this *Lordship* that makes men eligible to enter the Church. This can only be by an operation of the Spirit on the will of men and by their response to the same (1 Cor. 12:3).

The Authority of the Spirit in the Church

In John 14, 15, and 16 Jesus Christ prepared the saints for the authority of the Spirit during His absence. In Ephesians 2:21, 22 the Church is called a temple that is being built by the Spirit. In First Corinthians 3:16, referring to the *Church,* we are informed

that the Spirit *indwells* this temple. In First Corinthians 12 one of the *purposes* given for this indwelling is to direct the distribution of the gifts in the Church. He *supplies* the needed supernatural gifts. He *divides* them among the membership as He wills. He *unifies* the Church. To that end He sheds abroad in the hearts of its members the love of God.

What grave mistakes have been made, and continue to be made, by the many who think that theology, organization, oneness of knowledge, etc., make for unity! Unity is not like a barrel whose staves are held together by an outward tie, but rather like a tree whose many-sized branches and roots are held together by a common power within. Discord makes lots of noise, but the love of God is quiet, harmonious, and powerful. The apostolic church recognized this when in the first council they closed the session with the words, "It seemed good to the Holy Ghost, and to us" (Acts 15:28). The Spirit first; themselves second.

He is in the Church to *guide* its business affairs (Acts 6:3); to *direct* in its doctrines, "For it seemed good to the Holy Ghost . . ." (15:28); to *appoint* its overseers (20:28). He *leads* its ministers: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (13:2). He *pre-*

cedes ministers in separating men to the gospel of God (Rom. 15:16). He *plans* the work of advance for the Church and *empowers* it to enter into new territories. He *furnishes* the ministry with suitable words and wisdom (1 Cor. 2:4). He *speaks* to the Church to warn and encourage (Rev. 2:7, 11). He *comforts* the Church in her persecutions (Acts 4:8, 31; 9:31). He *directs* the ministry (16:6, 7). He *guides* the ministry (8:29). He *sustains* in persecution (13: 50-52).

Gifts of the Spirit to the Church

The enabling of the Spirit is extended to the sphere of the *visible* forms of Christian service that employ the brain, heart, mouth, hands, feet, etc. In First Corinthians 12 we have the Church described as a Body. See also Ephesians 1:22, 23. In this Body are many members (1 Cor. 12:12). These members vary in usefulness (vv. 15-17). To this Body as a whole are given gifts: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing . . ." (v. 28). This list does not necessarily include all the gifts. The ones mentioned may be but a sample.

The gifts to the saints may differ from time to

time and place to place. We are not told that these are given to a *local* church but to the *whole* church. Evidently these are over and above ordinary abilities. They are supernaturally bestowed gifts, and yet we would not preclude the idea that the Spirit in a supernatural manner inflates, activates, and directs natural abilities and gifts. The recipients may or may not be conscious of the presence of these gifts. There is nothing said that prohibits their being changed from time to time in any one person, in any segment of the church, or from age to age.

The word "gift" is a supplied word in these chapters 12, 13, and 14 of First Corinthians. Some translators prefer the word "spirituals." We are not told when these gifts are bestowed. Nowhere is it said that they are the evidence of the filling of the Spirit. The disciples were given supernatural gifts when they were sent out by the Master. They are bestowed at the sovereign will of God. We may earnestly desire these gifts.

The Mission of the Spirit in the Church

There can be no question as to the *mission* of the Church in this age or dispensation. Matthew 28:19, Mark 16:15, Luke 24:47, and Acts 1:8 make it plain

that the *purpose* of the Head of the Church is the evangelizing of the world. All spiritual experiences that God grants to saints are given with *that* objective in view. Saved men are complete in the finished work of Christ, yet they are often left on earth to endure much suffering. This is the personal contribution of the saints to the unfinished *work* of completing Christ's body, the Church. Whatever the Church was *before* the Day of Pentecost, wherever it was, whatever its mission before that day, we are convinced of its *present* composition, place, and purpose.

In view of all of the above, it is easy to understand why our Lord impressed upon the disciples their great need of the Spirit. The Early Church was but a handful to carry out the commands of Matthew 28:19. The leaders constantly pressed upon the saints the recognition of the Spirit. In Acts the Spirit was associated with every advance of the Church.

The writers of the Epistles realized that the task of the Church was a superhuman one. They knew also that there was a supernatural power to meet the challenge—the power of the Spirit: "The Spirit also helpeth our infirmities" (Rom. 8:26); "Through mighty signs and wonders, by the power of the

Spirit of God" (Rom. 15:19); "He therefore that ministereth to you the Spirit, and worketh miracles among you" (Gal. 3:5).

The Galatians failed because they substituted *things* for the Spirit. They were foolish—are we? Dr. A. B. Simpson aptly stated it when he said, "Today, if we would but hear His voice, we would call a halt on much of our religious activities, and even our revival plans."

All means, even to the ministering of the Scriptures, are now under the guiding power of the divine Executive, the Spirit: "The sword of the Spirit, which is the word of God" (Eph. 6:17). In connection with Christian service, Paul spoke of the "supply of the Spirit" (Phil. 1:19). Again in First Thessalonians 1:5 he attributed the conversion of the Thessalonians to the Holy Spirit. Is not continued Christian service the theme of the context of Second Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"? In Hebrews 2:4 we read, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." Revelation 2 and 3 mention the Spirit eight times: 2:7, 11, 17, 29; 3:1, 6, 13, 22.

The Lord is seeking to encourage the Church, which often grows weary in spiritual service, to renew her dependence on the Spirit. "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

O Spirit of Life, O Spirit of God,
Make us to love Thy sacred Word;
The holy flame of love impart,
That charity may warm each heart;
O Spirit of Life, O Spirit of God.

O Spirit of Life, O Spirit of God,
Increase our faith in our dear Lord;
Unless Thy grace the power should give,
None can believe in Christ and live;
O Spirit of Life, O Spirit of God.

O Spirit of Life, O Spirit of God,
Enlighten us by Thy blest Word;
Teach us to know the Father's love,
And His dear Son, Who reigns above;
O Spirit of Life, O Spirit of God.

—JOHANN NIEDLING.

The Spirit-filled, Pre- and Post-Pentecost

For purposes of clarity on this confused subject of the Spirit-filled, we shall separate the examples of those before Pentecost and those that follow Pentecost.

Before Pentecost

Nine Scriptures with the words "fill," "filled," or "full" are used to indicate the relationship of the Spirit to man before the Day of Pentecost. These are: Exodus 28:3; 31:3; 35:31, 35; Deuteronomy 34:9; Luke 1:15, 41, 67; 4:1. We could include here the one pertaining to Elijah and Elisha if we linked Luke 1:17 with Second Kings 2:9-15. John the Baptist was full of the Spirit and he came in the Spirit and power of Elijah. If we exclude Jesus the Christ, and if we grant the Spirit of wisdom to be the Spirit, we have a record that six individuals and a *group* were filled with the Spirit. In the instance of Zachariah, Elisabeth, and their son John, as stated in Luke, we have the only

record in Scripture of the Spirit filling a *family.*

These instances are varied and are given to demonstrate the ability of God to enable men and women successfully to meet unusual situations. It is worthy of comment that in the references in Exodus the filling had to do with the birth of the Tabernacle which is one of the most prominent types of the Incarnation of Christ as Jesus Christ, while the references in Luke are directly associated with this Incarnation.

Just because it does not say they were filled with the Spirit, we would not dare to say that the heroes of faith, whose names we have in Hebrews 11, were not filled with the Spirit. Nor indeed of a multitude of other Old Testament saints and writers would we say they were not filled. We would not care to say they were always *filled,* nor that they always did something unusual any more than we would say that of our times. It is our conviction that it is basic to this subject of the filling of the Spirit to understand and believe that God is always seeking to possess any and all who are fit and desirous of being filled.

In the above-mentioned illustrations there is no conclusive evidence that God ever *imposed* the Spirit on anyone against his wish or will. Even that of John the Baptist need be no exception. Let us hope that

so many were filled and did exploits because of the filling of the Spirit that it would require books to begin to enumerate them. Might this not be one of the joys of our heavenly occupation!

If we wish to include in the above, in pre-Pentecostal days, the histories found in the Scriptures which say that the Spirit "came upon," "poured upon," "fell upon," etc., we arrive at much the same conclusion as the above. But pre-Pentecostal examples are not as pronounced as post-Pentecostal, although there are notable exceptions. For example, we could hardly say that Balaam and Saul were God-fearers. The results were also more varied. It might be advisable to place these in two distinct classes. The use of the word "filled" or "full" probably refers to the *gift* of the Spirit, whereas the phrases "came upon," "poured upon," etc., could refer to the *gifts* of the Spirit, which is a distinctly different matter. These latter seem to have been given independent of the filling of the Spirit, although they could have accompanied such a filling. We see no reason to believe that the distinction has altered throughout church history.

The filling of the Spirit in most cases involved the recipient in suffering and reproach. Joshua was one of the rejected spies. Elijah was cruelly persecuted.

John the Baptist was beheaded, and Elisabeth, because she befriended Mary, had to share in her reproach. The persecutions of Jesus Christ followed the statement, "Jesus being full of the Holy Ghost . . ." (Luke 4:1).

Certainly the Old Testament is a build-up of hope for a greater demonstration of the Spirit. The Gospels inflame this expectancy, which is climaxed by the teachings of Jesus Christ as He prepared the disciples for the greater things ahead.

Pentecost and After

At and after Pentecost we have a number of histories on the filling of the Spirit. A *house* was filled (Acts 2:2). All the *people* gathered in one place were filled (v. 4). "Peter, filled with the Holy Ghost . . ." (4:8), accounts for his unusual boldness.

In Acts 4:31 a *group* is filled: "They were all filled with the Holy Ghost." This resulted in the unusual which then happened. Acts 6:3, 5 is another history of a group being filled. The *church officials* were filled in order to meet the urgent situation that had arisen in the church, requiring the appointment of deacons.

Acts 7:55 chronicles the exceptional need of one

of this group, Stephen, and how that need was met. "He, being full of the Holy Ghost . . . saw the glory of God." What a glorious death!

A history of the conversion of Saul of Tarsus is given in Acts 9. Ananias prayed for two things for him—not for conversion, but that he might receive his sight and be filled with the Holy Ghost (v. 17). Are we not correct in assuming that both petitions were granted even though only one answer is stated? At least Acts 13:9 declares, "Then Saul . . . filled with the Holy Ghost." In both instances this filling is linked as a cause to a resultant phenomenon.

Barnabas was a good man, full of faith, and a great evangelist. The reason is, he was "full of the Holy Ghost" (11:24). We include Acts 13:52 that we may see that *unusual* joy in the midst of *unusual* persecution had an *unusual* cause, "The disciples were filled with joy, and the Holy Ghost."

In these case histories several individuals and groups are mentioned. This does not mean that these and these alone were filled. Their cases represent *out-of-the-ordinary* results. Neither does it mean that these mentioned were *always* filled. To the contrary, we would note the instance concerning Peter and his

conduct as related in Galatians 2, where he was definitely filled with self, not the Spirit. To these we add the instruction, using the word "filled," "Be filled with the Spirit" (Eph. 5:18). The context specifies out-of-the-ordinary results of this filling—unusual joy, wisdom, praise, love. If, and we say *if*, we are to consider the words "gift of," "sat upon," "fell upon," etc., to be synonymous with "fill," "filled," and "full," then we have in and after Pentecost eleven more citations.

It would seem to us unfair and unnecessary to conclude that from here on the only ones filled with the Spirit were Peter, Paul, Stephen, Philip, a prayer meeting group, the seven deacons, Philip's converts, Cornelius' household, Barnabas, and the disciples of Acts 13:52. This would constitute a mere handful, probably a few hundred at the most, over a period of thirty or forty years when, according to secular history, the converts numbered tens of thousands.

If the entire apostolic age produced only this number of Spirit-filled lives as recorded in Acts, what a disillusionment for us! Tragic indeed! What about the three thousand of Acts 2:41, the five thousand of Acts 4:4? What about those who were added to the church daily (2:47), the multitudes both of men and women who were added to the Lord (5:14), and many

others? Yet those of us who teach the filling of the Spirit persist in holding up these scattered cases in Acts as the only instances of the filling of the Spirit. There were undoubtedly many thousands of Spirit-filled saints during that period.

O Spirit of the living God,
In all Thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love,
To preach the reconciling Word
Give power and unction from above,
Where'er the joyful sound is heard.

—JAMES MONTGOMERY.

The Spirit-filled in the Book of Acts

IT IS POSSIBLE TO have an intellectual understanding of the person and work of the Holy Spirit as revealed in the Scriptures, yet at the same time be devoid of all experiential knowledge of the Spirit. The converse is equally true. The ideal is the possession of both knowledge and experience. The lack of the former is less serious than the absence of the latter. It is better to have an experience with no knowledge than knowledge with no experience.

In the previous chapter we were concerned primarily with the *historical* record of Spirit-filled people. Although some overlapping may occur, we shall deal primarily with the *experience* of the Spirit-filled life in this chapter.

Let us look into some helpful Scriptures: Note the two fillings of Acts 2:2, 4. The first one was an act of God's sovereignty; the second was possible only because of man's sovereignty. Not all were filled, but

all who were present were filled. In First Corinthians 15:6 it speaks of 500 brethren, of which only about 120 were interested enough to obey God and wait (Acts 1:14, 15). Acts 2:4 states all were filled with the Holy Ghost, but it does not say they all spoke in tongues. Neither does it say in what tongue or tongues they spoke, although later it is recorded that people "out of every nation under heaven" were present and that every man heard them speak in his own tongue. Were the others simply praising God in a new way, unorthodox and nonritualistic to the strict Jew?

Was Acts 4:8 a further filling or simply a manifestation of that which Peter had already experienced on the Day of Pentecost? Was Acts 4:31 on the same basis as Acts 4:8, only collective? Certainly the filling of Acts 6 was for laymen as well as preachers. It does not say when or where these seven men were filled. Does Acts 7:55 refer to Acts 6, or was this a special filling to serve a special need? Both could be true.

In Acts 8 many believed on Jesus Christ and were accordingly baptized by Philip the evangelist. There was great joy in that city. These people lived in Samaria and, since they were included in the promise

of Acts 1:8, they were now sharers in the great responsibility of sending the gospel to the uttermost part of the earth.

The missionary-minded mother church in Jerusalem was eager to take advantage of this strategically opened door to the regions beyond. Peter and John were sent down to Samaria to guide this new group of believers into the same blessed experience the 120 had enjoyed on the Day of Pentecost. They prayed for them, "that they might receive the Holy Ghost." It was not enough that their sins were forgiven, that they were justified and regenerated, that the Spirit of God was in them. They needed power from on high; they needed to give themselves over completely to the Spirit to come on them to the end they should use their new blessings aright.

From Acts 9 we assume that Saul was saved before the event of verse 17. The question—"What wilt thou have me to do?"—indicates that he was right with God. It does not say he was filled, but he probably was saved. We do know that at some time and some place he was filled (13:9).

Does Acts 10 imply that Cornelius and his household were saved before Peter preached to them? Did the statement of verse 38 make them hungry for the

same Holy Spirit? Did they exercise their wills in receiving the Holy Spirit as He then came? Did all speak in tongues? No positive answer can be given to these queries. In any case they were in that state of mind and heart where they were open to all truth. Acts 15:8 could describe their hearts.

We are not told when or where Barnabas was filled—only that he was full of the Spirit (11:24). We are not told whether the record of Acts 13:52 was a new experience for the disciples or simply the resultant manifestation of a previous experience.

Whether the "certain disciples" of Acts 19 were saved before Paul met them or after makes no difference to the meaning of his question, "Have ye received the Holy Ghost since ye believed?" Paul's question, like many of Christ's, may have been a tactful approach to find out whether or not they were saved. Evidently Paul was convinced that they were not saved. Consequently he first taught them the way of salvation; then he baptized them, a thing he would never have done had they been Christians before their first baptism. The second baptism would have had no meaning and would have invalidated the first. It was necessary first to get them right with Jesus Christ and then right with the Holy Spirit.

Did these disciples all speak in tongues? Did they all prophesy? Did they all do both? It does not say. As men of free will they had the right to accept or refuse Jesus Christ; they had the same right with the Holy Spirit. These were two separate acts of the will: one as a sinner, the other as a Christian. We are not told how many people were present. As to the bestowal of tongues and prophecy, these gifts were given to about twelve men. Nothing is said of gifts to other than the twelve.

In the next chapter we shall consider the positive aspects of the filling of the Spirit.

CHAPTER TWENTY

How to Be Spirit Filled

LET US NOW CONSIDER some aspects of the Spirit's infilling. We shall proceed step by step.

First. The Spirit *in* and the *filling of* the Spirit (the Spirit upon, poured on, sat on, etc.) are two distinct experiences. The Spirit is in every saint, but He does not fill every saint. The Spirit comes in at the new birth. It is entirely an act of the will of God and is independent of the will of man except as man exercises his will to receive Christ as his Saviour. The Spirit does not *fill* every saint, only a minority. He fills only those who exercise their will to receive Him. The Holy Spirit longs to fill every saint but in this matter man is sovereign.

Let it be understood that there is but one work of grace, wherein our Lord Jesus Christ in His death and resurrection made possible to mankind all of God's resources of blessing. Let it be equally understood that very few grasp the full meaning of their

rich inheritance in the Spirit at the time of the new birth. Many never do. Some do, thank God, even though it occurs days, weeks, months, or even years after regeneration. If you are saved and know the Spirit is in you, then praise God and press on. When Paul wrote to the Ephesians, "Be filled with the Spirit" (5:18), he wrote to saints already sealed with the Spirit. These had the earnest of the Spirit. They had access to God by the Spirit (1:13, 14; 2:18), yet they lacked the filling of the Spirit.

It is not the Spirit *in*, but a more complete possession of the already indwelling Spirit which the saint must seek. Let the person who reads this and who desires to be among those of Ephesians 5:18 first be sure that he is of the saints and faithful of Ephesians 1:1. Jesus said, "If any man thirst . . ." Are you a legitimate candidate?

Second. "Be filled with the Spirit" is a command. It is in the imperative. It is more than God's wish for you. To disregard it is to grieve the Holy Spirit. It was important to the apostolic church that the converts to Jesus Christ receive the gift of the Spirit. In no other way can the Christian life be lived successfully. In no other way can we be missionary inflamed.

Third. "Be filled with the Spirit" is in the passive voice. You cannot fill yourself. God alone can do that—and He will do it, if you give Him the opportunity. It is not the result of purchase, self-efforts, merits, good works, or spiritual exercise; it is a gift of God. Man's reaction to God the Spirit is indicative of his dependence upon self or God. To *receive* the Spirit means to admit the *authority* of the Spirit in the life. Jesus said, "Let him come unto me" (John 7:37). He alone can fill the redeemed with the Spirit.

Fourth. Why do we desire to be filled? This is a legitimate and most important question. Ofttimes underneath an apparent craving there lies a very subtle and selfish motive. Is it that you might have joy, power, greater influence, more holiness, be like someone you admire, speak in tongues, work miracles, draw larger crowds, be a soul winner? These and kindred motives should be examined by each candidate. The nobler the motive the more subtle it can be.

Fifth. Are you desperate? God fills, but you must receive. Much that is called consecration or surrender is not enough. Being willing to be filled is not enough. Jesus said, "If any man *thirst*" (John 7:37). There must be an aggressive determination. God is not giv-

ing to man the most precious of gifts outside of Jesus Christ unless man means business. The Israelites could look across Jordan and desire, but more than desire was needed. That is why in most scriptural instances some challenge stands in the way to test the consecration. It would seem that God presented diverse challenges in order that no creature would have the right to say, "It is thus and thus."

The command to tarry is given in Acts 2. This challenge lay in the faith which had to be demonstrated by obedience to the command at the time they desired to move on. In Acts 4 it was the threat of closed doors to the furtherance of the gospel. In Acts 6 it was trouble in the church. In Acts 7 it was the crisis of death. In Acts 8, as far as Peter and John were concerned, it was a critical moment in the extension of the missionary program. In Acts 9 Paul had to submit to the hands of an unknown Christian. In Acts 10 Gentiles proved their genuineness by submission to a Jewish preacher. In Acts 19 it was a second water baptism. Thus it went.

In many differing ways the "want to" may be tested by some kind of challenge. It may be money, reputation, plans, a love affair, popularity, a pet sin, desire to stay at home, or desire to go to a foreign field.

Search your heart! This is urgent! When Paul wrote, "Be filled with the Spirit," it was put in the present tense. The renowned evangelist, Charles Finney, said, "Before a series of meetings I just lay down before God and ask Him to empty me and fill me with His Spirit."

Sixth. Are you now ready to receive the Holy Spirit (Acts 8:15; 19:2)? You will never be ready in holiness, in perfection of character, in knowledge. That is one reason why you need the Spirit—to enable you to be holy, to strengthen you when weak, and to teach you when you are ignorant. He longs to fill you now, just as you are. He asks only for an undivided loyalty and will on your part.

Jesus Christ said, "Let him come unto me, and drink. He that *believeth* on me . . ." (John 7:37, 38). Indeed, in no other way can man receive anything from God—it is by faith and faith alone. Charles Spurgeon said, "Great saints are great receivers." They drink in what God gives. David Livingstone said, "My Master is a gentleman. He keeps His word." Remember, we receive—God fills. Remember God's Spirit is heaven's spotlight—always on, but with the control of the switch in our hands.

There is a time and place for self-examination. But self-occupancy, long continued, is disastrous. It hinders God when it is prolonged. The Spirit seeks to restore, comfort, strengthen, fill. Let us repent and put away all disobedience. Let us dare to step out and believe God. Dr. A. B. Simpson said when referring to the crisis of the Spirit-filled life, "This promise is the privilege of every disciple, and it may be claimed and received by simple faith the moment we believe."

When a Christian thus receives the Spirit to fill Him, there is a crisis in the life that ushers in a progressive higher living. This crisis will be tempered in its emotion by what preceded it in the battle of the will and in the nature of the individual. The Christian can be as sure of this step of faith as he was when he received Jesus Christ as Saviour.

No one need tell the believer that he has had an experience with God, either in the case of regeneration or in the case of the Spirit filling. And they are both equally momentous experiences carrying their own assurance. What peace, what joy, what a sense of victory comes to the soul that is conscious of the presence of a greater strength than his own! What peace to know that henceforth he places himself under

the complete oversight of the strong one—the Holy Spirit.

Some readers will object to some things in this chapter. Some say, "It was when hands were laid on my head that I received the Spirit." Others will say, "When I was baptized in water I received the Spirit." Let us praise God that He saw that these were the tests you needed. You must grant God the privilege of testing others as He sees fit. Still others may say, "It was at a public meeting that God met me." Is God less able to bless someone else with a like experience in private? Someone says, "It was at conversion I got it all." If you mean experientially, we congratulate you as being among the very few. You must learn to be patient with the many who have scarcely heard that there is a Holy Spirit. To them it will come as a crisis subsequent to regeneration, or not at all.

Some wish to term this experience "the baptism of the Spirit." We have no objection, providing you arrive at the true filling of the Spirit. We believe that in God's purposes the baptism with the Spirit and the filling of the Spirit are two distinct doctrines, but God is not so much concerned with the tag as He is with the goods. Some object, "I do not believe in any expe-

rience subsequent to the new birth." We would ask you if you experienced the filling of Ephesians 5:18-21 at that time? If so, you have great reason to praise God. If not, what are you going to do about it?

Some say, "I do not believe in any crisis—only a process, or a growth in grace." Yet you do acknowledge that when you discovered Jesus Christ as your Saviour it was a crisis that made possible a process. The discovery of the Holy Spirit is no different in its origin and development.

"Yes," some say, "I have seen people take it by faith, and they get nowhere." The same could be said of many who profess salvation. Do you then object that such a profession is wrong? Certainly not! God's way stands, no matter who fails. On the contrary some say, "I have seen people tarry, wait, pray, fast, seek, and then enter into this blessed relationship with Him." Should I not tarry? Perhaps. If you are grieving the Spirit's will (probably due to disobedience), you will have to keep on struggling until you do yield.

Why prolong the struggle? If you are doubting God's love and power, as expressed in His Word, you will have to battle it out until you do believe God. Let us be merciful toward those who choose the hard way;

for if they finally arrive, their lot is better than that of their critics who get nowhere. We may need to be reminded of the words, "The Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).

Some say regarding the filling of the Spirit, "I do not like the way some people act." Neither do we; but there is no sin in praising God, in weeping, or in many other displays of emotion. In fact, we are told to weep with those who weep, and to rejoice with those who rejoice. Someone has said, "This is the quietest world in which you will ever live." In hell there will be gnashing of teeth, while in heaven there will be a great voice of much people saying "Hallelujah!"

If we must choose between a situation in which there exists no fanaticism and no blessing, and one which has blessing even if there is some imitation, we will choose the latter as the apostolic church did.

CHAPTER TWENTY-ONE

Evidences of the Spirit-filled Life

By evidences we mean manifestations that demonstrate the presence of this fuller life. Allow us to say that anyone who *demands* of God a manifestation of any kind has no right to that or any other demonstration. By that very act you show that you doubt God. Faith never asks for emotions or manifestations. Faith never dictates to God. When a man believes God, he believes with no reservations. He praises God because he believes. It is always better to trust in the faithfulness of God than in the fitfulness of our senses and feelings. Faith requires no unknown tongue, no emotion, no proofs, no thrills, no experience, no physical demonstration, no word of others; in itself, it is an experience. Jonah praised God while in the belly of the whale *before* deliverance came. Paul and Silas praised God *before* the prison doors were swung open.

In Acts 4:8 there is no recorded manifestation, unless it be that of courage. In Acts 7 Stephen did not

have to see Jesus to know he was filled with the Spirit. That came later. In Acts 9:17 we see no demonstration immediately. Physical demonstration was never the purpose of the filling. The chief result has ever been holy living and the promotion of the gospel to the ends of the earth. Inversely, physical demonstration and miracles do not prove that a person is filled with the Spirit. Great visible results in preaching do not necessarily prove great power. The miracle of Pentecost was not the three thousand new converts. The miracle that proved it to be of God was that they *continued steadfastly* (Acts 2:42). Emotions are but incidental. Many err in this respect, especially in this day of superficiality and mob psychology.

We are now ready for a further statement. Everyone whom God fills with His Spirit will sooner or later enjoy a manifestation. Samuel Chadwick, the great English preacher, when speaking of this blessed experience, said, "What happened was this. Every part of my being wakened up. I did not get a new set of brains, but I did get a new mentality. I did not get a new faculty of speech, but I did get a new effectiveness of speech. I did not get a new dictionary, but a new Bible. I was a new creature with the same

natural abilities, vitalized, energized, quickened, reinforced."

The filling of the Spirit means that everything which is worthwhile in you is enriched. Character, intelligence, health, usefulness—all, and more, are enriched, while all that is detrimental is mortified. This means to shackle all wrong emotions and to develop all worthwhile emotions. Does not this harmonize with Ephesians 5:19, 20, and 21?

The study of additional case histories reveals various other manifestations, none of which are common to all. In pre-Pentecost records we have ecstatic utterances, discernment of spirits, physical powers, miracles, courage, accelerated mental powers, etc. Post-Pentecost manifestations include speaking in unlearned language, abnormal courage, exceptional preaching ability, shaking of a building, rare faith and wisdom, fearlessness in death, great joy, prophecy, power over demons, etc.

We insist that the chief manifestation is intensified missionary zeal and power. It is that which makes Acts what it is—a missionary book. The Spirit was given for that purpose on the Day of Pentecost, that is, specific power. This the apostolic church understood and became a great missionary church. When

the church feared it would be hindered, God gave a filling of the Spirit to encourage them to go forward (4:31-37). When there was danger that ministers would have their efforts diverted (according to Acts 6), God gave Holy Ghost-filled men who would set free the ministers in order that they might press on with the gospel. Peter and John knew that the receiving of the Spirit was necessary if the gospel was to extend into Samaria.

It was the filling of the Holy Spirit in Stephen that made the indelible impression upon Paul, the Church's greatest missionary-to-be. It was the filling of the Spirit that gave courage to Peter in Acts 10 when he extended the gospel to the Gentiles. It was the Spirit who enlarged the usefulness of the Church in Acts 13:2, 3.

Paul knew that Ephesus was the strategic base for the many unreached regions of Asia Minor. Because of this it was his great desire that the Spirit be recognized from the very beginning. To say we are filled with the Spirit and not be missionary in purse, prayers, and purpose is a contradiction in itself, no matter what other manifestations we have. The Spirit of Christ will never rest until Christ is made known to the ends of the world.

Before the baptism with the Spirit on the Day of Pentecost the disciples were praiseful, prayerful, separated, courageous, and of one accord and one mind. The resurrection of Jesus Christ changed discouraged, vacillating, unholy men into victorious saints. It took Pentecost to change narrow-minded Jews into missionary evangels.

To many the evidence may come hours, days, weeks, or months after the filling. It may be quite unexpected and sudden as they go about their God-given duties. How many have felt a sudden effusion in their being as they witnessed, gave a tract, prayed, preached, did a good deed, won a victory over a great temptation, endured a testing, or just went about the daily routine! What a continuous life of discoveries is the Spirit-filled life!

Johannes Tauler said, "When the Spirit was given to John, then the door of heaven opened unto him. This happens to some with a convulsion of the mind, to others calmly and gradually." Dr. A. B. Simpson stated, "It is probable that many a soul is converted without being distinctly conscious of the process at the time, and that many a Christian receives the gift of the Spirit when he is stumbling after it and reaching out for it."

Just as the evidence of salvation differs in detail in new converts, so does the evidence of the filling of the Spirit, but come it will. In our understanding of the fullness of the Spirit it simply means we have reached that saturation point that is evident in an overflowing. A manifestation is inevitable. It was as the widow poured out the oil that more oil came.

As comes the breath of spring,
With light, and mirth, and song,
So does God's Spirit bring
New days—brave, free and strong.
He comes with thrill of life,
To chase hence winter's breath,
To hush to peace the strife
Of sin that ends in death.

He comes like dawning day,
With flaming truth and love,
To chase all glooms away,
To brace our wills to prove
How wise, how good to choose
The truth and its brave fight;
To prize it, win or lose,
And live on God's delight.

—David L. Ritchie.

The Sustained Blessing

THE SCRIPTURE HAS MUCH to say about abiding, growing, watching, walking, adding to, in the Christian life. This is as true *after* receiving the Spirit as before receiving the Spirit.

The filling of the Spirit can be maintained *only* as we walk in the Spirit, or continue as we started. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1; see v. 4). "Walk in the Spirit" (Gal. 5:16). "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). We must constantly trust the Spirit to change us from glory to glory, according to Second Corinthians 3:18.

The Book of Revelation exhorts Christians to listen to the Spirit constantly if a successful life and witness are to be realized: "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:11). Many who lay claim to being filled need to

be reminded of that fact. It is always possible to grieve the Spirit (Eph. 4:30), or quench the Spirit (1 Thess. 5:19).

James 4:5 is confessedly a difficult verse. The Revised Standard Version translates it, "He yearns jealously over the spirit which He has made to dwell in us." Weymouth says, "The Spirit which He has caused to dwell in us yearns jealously over us." In any case it seems unique in Scripture. Perhaps, according to the context, the Spirit is jealous that He and not the world possess us.

We must sow to the Spirit (Gal. 5:8). As our spiritual capacities increase and our spiritual responsibilities demand more of us, we will need a greater filling to meet a greater demand; otherwise, we will stagnate. The scriptural idea of filling is not merely to have reached the saturation point—it is measured by its overflow. Perhaps you have left the overflow somewhere behind. You are no longer filled.

The question is asked often, "Can there be a refilling of the Christian where for some reason or other this has been lost?" Why not? Surely the God of Hosea 14 and Jeremiah 3 is still the God of mercy. You may feel discouraged, like John the Baptist in prison. You may have made a serious blunder, like

Peter in Galatians 2. Like Paul in the dispute with Barnabas, your temper may have gotten out of control. These were Spirit-filled men, but they knew the road back. You may be a member of a carnal church like the Corinthian, or a church of works like the Galatian, or the church that lacked the first love like the Ephesian. Yet here and now the filling is for you.

Frequently this blessing is lost because it is selfishly used. Someone has said there are three kinds of joy: 1) where the joy is all in the getting; 2) where the joy is in getting and giving; 3) where the joy is all in the giving. Said Dr. Dolman,

"God fills the soul that it may pour
The fullness on another heart;
Not that the filled with good may store
The good God giveth to impart."

In this twentieth century of specialized education, intensified organization, abounding riches, the greatest need of the church is the sustained blessing of the Holy Ghost.

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